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# The Catholic Historical Review

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## THE BRENDAN PROBLEM

It might well be supposed that the last word had long since been spoken upon St. Brendan, but the subject seems to have a perennial charm. Indeed, it would seem as if discussion about the life and the works of the saint would have no end. It is a subject that interests students of Romance, Celtic and early English philology, of legends, hagiology, voyages and comparative literature. For over a thousand years even the "general reader" has enjoyed the tale of daring adventure and boundless faith of the intrepid sailor-saint and the flavor of romance and picturesque details with which it has been narrated. Is it any wonder, then, if *Brendaniana* are almost without number and are constantly being added to? In spite of all that has been written on the subject, however, many points are still unsettled, and, concerning some of them, the more that is written the more, it would seem, the subject becomes confused and embroiled. Many of the documents are obscure and all of them must be lighted up by new interpretation. The object of the present article and of the bibliography which is appended to it is merely to give a general survey of the results already achieved, and to point out some of the problems which still await solution, in the hope that some student may be induced to do what the distinguished Franciscan, Father John Colgan, had planned to do, in the seventeenth century, namely, to examine the legend afresh, and to bring together in one comprehensive volume all the sources and all the legends and associated myths bearing upon St. Brendan in all the vernaculars of Europe.

Among the saints, not only of Ireland but of the entire Church, St. Brendan occupies a place apart, and there is perhaps no saint in whose life fact and fable have been more inextricably inter-



woven. He shone as a brilliant star in the firmament of Ireland's sanctity in the sixth century, and, because of his holy life and the important activity which he exercised, he won for himself a foremost place in the history of the Irish Church. In the course of time pious legends grew around his name, and, above all, an ocean voyage was ascribed to him, as a result of which his legend became one of the most remarkable and widely spread in the Middle Ages, and, owing to this voyage, its hero became the most celebrated man of his day.

There are some who have gone so far as to deny that St. Brendan ever existed, but the majority of his biographers have regarded him as an historical personage. As nearly as can be determined, he was born in or about the year 484—though some of the old Irish annals deviate considerably from this date—and, consequently, he was a contemporary of some of the other great saints of Ireland.<sup>1</sup> His pedigree is variously given in several manuscripts, though in the main the different accounts agree. The version in the Book of Leinster,<sup>2</sup> for example, is as follows: "Brendan, the Apostle, son of Findlug, son of Elchu, son of Alta, son of Ogaman, son of Fidchuire, son of Dehnna, son of Enna, son of Fualascach, son of Astoman, son of Mogaed, who is called Ciar, son of Fergus, son of Ros."

Thus his father's name was Findlug; his mother was called Cara,<sup>3</sup> and he had a brother, Domanigin,<sup>4</sup> who became Bishop of Tuaim Muscraighe. But, next to himself, the best known member of the family was his sister, Brig, who is commemorated on the 7th of January: "Quam intime diligebat, quia, etsi natura sanguinis reddebat eam caram, gratie tum illustracio faciebat cariorum"—"whom he loved dearly because, even though the connection of blood made her dear to him, the brightness of her grace rendered her even dearer."<sup>5</sup>

Not only was Brendan descended from the kings of Ireland, but he is even, in some texts, called "King of Ciarraige (Kerry) Luachra." In a French translation of the life of St. Fursey<sup>6</sup> it

<sup>1</sup> On Brendan's birth, see *Acta Sanctorum, Maii III*, 1738, 600, col. 1.

<sup>2</sup> fo. 349d.

<sup>3</sup> Brigitta, or Brigida, according to others.

<sup>4</sup> And two other brothers, according to others.

<sup>5</sup> PLUMMER, *Vitae SS. Hiberniae*, i, 100.

<sup>6</sup> *Acta Sanctorum*, Jan. 44; *Romania*, xvii, 1888, p. 384.

is stated that King Findlug reigned in Munster and that Brendan was one of the other kings of Ireland. There can be no doubt that Brendan was a Kerryman, though Rodulfus Glaber,<sup>7</sup> who wrote about the year 1048, would make out "Bendanus," as he calls him, to have been an East Anglian, "orientalium videlicet Anglorum," probably through confusion with Brendan's nephew, Fursey, who, as is well known, was connected with East Anglia. The Annals of Boyle state that our saint was born in Connaught, and in an Anglo-Norman poem on St. Moduenna he is said to have been ". . . un clerc vaillant esteit en Escose vivant."<sup>8</sup> Thomas Dempster also, in his *Historia Ecclesiastica Gentis Scotorum*, quotes authors to prove that Brendan was a Scotchman. In a life in Italian prose (*Codex Magliabechiano*, 14th century), we read: "San Brandano, figliuolo di Silocchia che fu di Scotia oltr'alle parti di Spagna," where Scotia, as usual in those days, means Ireland. Washington Irving, too, misled by this, informs us that St. Brendan was a Scotch monk. Nor can there be any doubt that the cradle of the saint was at Alltraighe Caille, on the western coast of Ireland, not far from Tralee. As far back as the time of St. Patrick his coming was foretold. In the Tripartite Life of that Saint<sup>9</sup> it is said that the apostle did not visit West Munster, but that, instead, he prophesied that, 120 years after his death, St. Brendan would be born into the eternal life. His future greatness was also foretold by Bec Mac Dé, the celebrated prophet. The following legend is recorded in several manuscripts:<sup>10</sup> "The mother of Brendan had a vision, that an ingot of gold fell into her bosom, and that her breasts were aflame (*alias*, shining like snow). Findlug related that vision to his soul-friend (as the Irish called a father confessor), Bishop Erc, who interpreted the dream to mean that a marvelous child would be born of the woman who beheld that vision. The Bishop himself had a dream of a glow of fire, and it was full of angels from heaven to the ground. On the morrow he went to Findlug's house and took the boy into his arms, and bestowed his

<sup>7</sup> *Collect. des mém. relatifs à l'hist. de France*, vi, p. 204; *Zeitschrift für celtische Philologie*, v, 137 note.

<sup>8</sup> *Romanische Studien*, i, p. 558.

<sup>9</sup> P. 208; *Revue Celtique*, x, 142-143.

<sup>10</sup> *Book of Leinster*, 371. *Lives of Saints from the Book of Lismore*.

protection upon him. That was the night whereon Bec Mac Dé, the prophet, chanced to be in the house of the king of Ciarraige Luachra, and the king asked him, 'What seest thou for us tonight, O Bec?' 'I see that thy king is born between thee in the west and the sea.' 'Truly,' saith the king, 'we know of no free race between us and the sea that would have a right to reign over us.' Bec replied, 'The son that is born to Findlug this night will be thy king forever.'" <sup>11</sup>

On the night of Brendan's birth strange things happened in the realm of Findlug, his father. A homely passage in the Lismore Life is worth translating: "A certain wealthy man dwelt in a residence far from Findlug's house; Airde, son of Fidach, was his name. In that night of Brendan's birth thirty cows brought forth thirty calves at Airde son of Fidach's. Thereafter, early on the morrow, Airde arose and kept asking for the house in which the little child had been born, and he found Findlug's house and the babe therein, and he knelt devoutly in his presence and offered him the thirty cows with their thirty calves, and that was the first alms that Brendan received."

It will not be necessary, for our purpose, to tell in full the story of the upbringing and growth in holiness of the young Brendan, however full of interest and edifying that might be. One of the Latin lives of the saint begins in the following poetic manner: "There was a man of venerable life, Brendan by name, who, like the glowing dawn, dispelled the darkness of sin from the hearts of many, and afforded an infallible guidance to the port of salvation for those who were wandering in the sea of vice."<sup>12</sup> According to some of our sources, Brendan was baptized at what is now called Tubber na molt, "the wedders' well," in the townland of Tubrid, not far from Ardfert. According to the life of St. Kieran,<sup>13</sup> Mobhi was the first name given to the boy by his parents,

fair his face;  
A youth hostful, seeking, slender.  
He was a help to the men of Erin.

Thereafter he was called Braon-find, "White-shower," with

<sup>11</sup> Féilire Oeng., May 16; Book of Leinster, 391, col. 1.

<sup>12</sup> PLUMMER, *Vitae SS. Hiberniae*, i, 98.

<sup>13</sup> Beatha Chfáráin Saighre, p. 63.



reference, the glossator opines, either to the waters of baptism, or to his fair body, or to the rain which flooded the tract of land near his birthplace; and it is by this name, modernized as Brendan, the generally accepted form, that he has been known to history and fable. The indeclinable Irish word *Brenaind* is probably the oldest form of the name and is composed of *brén*, "fetidus," and *find*, "capillus," or it may be borrowed from the Old Welsh *brenhin*, "a king," contracted from *bre-en-hin*.<sup>14</sup> The name is found in Irish documents in a variety of spellings, such as *Brenann*, *Brenand*, *Brenund*, *Brenunn*, *Brenain*, *Brendain*, *Brenaind*. These were probably originally only forms of a pet name, *Bréndán*, which in the course of time became shortened to *Bréndan*, *Brénden*, until finally it came to be pronounced as it is today, *Bren'n*, unless when the pronunciation is made to conform to the spelling. From *Brendan* come the forms found in Latin documents, of which, in the oldest period, *Brendinus* and *Brendenus* are commoner than the more frequently occurring *Brendanus*. In the Romance and Teutonic languages the name has taken on a great variety of forms, such as, among others, *Brandanies*, *Brandans*, *Brenoin*, *Brandan*, *Brandain*, *Brandano*, *Blandin*, *Borodon*, *Morodon*. The medieval attempts to explain the word from *broen-* (or *braon-*) *find*, as above, or from *broendian*, "swift rain," are all erroneous, as is also its apparent connection with *bran*, "a raven."<sup>15</sup> In an old Irish poem<sup>16</sup> our saint is invoked as "*Brenuinn breo betha buadhaig*," "*Brendan*, flame of a victorious world," where we perceive another conjecture as to the meaning of the word. In the Old French *Roman de Bouduin de Sebourc*, *Brendan* is said to have got his name from the *brandons*, or firebrands, which the devils saw him cast at them when he came near to hell:

Et fu si près d'enfer, che est chertain et clair,  
Que de brandons le virent li deable geter,  
Et pour che le poet-on saint Brandon appeler.

He is often called "*Brendan of Clúain Ferta*," from the name of the cloister which he founded in County Galway, and "*Bren-*

<sup>14</sup> KUNO MEYER, *Miscellanea Hibernica*, University of Illinois Studies, ii, Nov. 16, 1916, p. 10, note 2; *Zeitschrift für deutsches Altertum u. d. Litt.*, Bd. xxxiii.

<sup>15</sup> *Revue Celtique*, xxvii, 169.

<sup>16</sup> *Lives of Saints from the Book of Lismore*, pp. 103-104.

denus Mocu Altí," from the name of his great-grandfather, Alta. In some versions, the latter name is debased to Mac Cualte (Cualti) and Mac Uilte.<sup>17</sup>

Nearly a score of saints named Brendan are mentioned in the Irish calendars,<sup>18</sup> one of whom, otherwise unknown, according to the *Vita Sanctae Moduennae*, was "unus de poetis Scotorum praeclarissimus nomine Brendem, vir ab infantia oculis orbus sed in arte poetica inter omnes praecipuus." But the Brendan with whom the subject of this sketch is most often both confused and associated is Brendan of Birr, who was some years older than his namesake and who got his name from Birr (Biorra), a place in King's County. The life of St. Ruadanus, for example, speaks of these two Brendans, "Brandanus filius Finloga, et Brandanus Birra." In fact, the author of the Martyrology of Donegal admits the possibility of confusing the several Brendans. The distinguished Celticist, Zimmer, even went so far as to maintain that the whole of the legend of Brendan had been developed out of a misunderstanding of a passage in the Martyrology of Tallacht, which belongs to the end of the ninth century and in which, under date of XI Kal. Apr.,<sup>19</sup> is mentioned the "egressio familie Brendini," and of a passage in the Voyage of Maelduin, where our hero and his crew are represented as having landed on a large island, where they espied an ancient man who told them that he was the sole survivor of the fifteen men who composed the crew of Brendan of Birr, and he even showed the newcomers the book-satchel which had belonged to his master.<sup>20</sup> In other words, Zimmer held that the glory that belonged to Brendan of Birr, because of some obscure sea voyage, was afterwards attributed to Brendan of Clonfert.

While still an infant, Brendan was sent to be reared by his foster mother, St. Ita, a pious woman of royal birth to whom it was customary to entrust promising boys for training, with a view to their subsequent preparation for Holy Orders. She thus became the nurse of many Irish saints. At her monastery, Killeedy (Ceall Ita, "Ita's Church"), in County Limerick,

<sup>17</sup> *Codex Salm.*, p. 306.

<sup>18</sup> *Book of Leinster*, p. 366.

<sup>19</sup> *Ibid.*, p. 357, col. 4, l. 31.

<sup>20</sup> *Revue Celtique*, X, 72.

Brendan lived five years. He then spent another five years reading the psalms with Bishop Erc, who died in 512. He was afterwards educated, some say, at Clonard, under St. Finnian, whose disciple he became and from whom he must have received an excellent schooling. He is also said to have gone to school to Bishop Iarlaithe (Jarlath, of Tuam), who must have been a very old man at that time, and there is an ancient Irish poem in ten quatrains,<sup>21</sup> the first five of which were recited by Brendan and the remainder by the Bishop, as those two holy men saw a train of angels rising from a holy graveyard. It begins, "Ard reileac na n-angel n-án,"

Lofty graveyard of splendid angels  
I see before my eyes;  
Cold hell shall not be shown  
To those who are interred in its clay.

Some of the old authorities<sup>22</sup> attribute the following works, among others, to Brendan: *Confessio Christiana*, Lib. I, *Charta coelestis haereditatis*, Lib. I, *Revelationes de futuris temporibus*, Lib. I, *Epistolae quaedam*, and *De fortunatis Insulis*, none of which have come down to us, if indeed they ever existed. Other old prayers and poems in Irish and Latin, moral maxims, a prophecy and a vision, he is said to have written, and also a monastic Rule, according to which he regulated his life. This Rule, it was said, because of its excellence, was dictated by an angel and remains to this day among the successors of St. Benedict! Medieval historians, indeed, designate Brendan as a Benedictine, which is rather to be expected.<sup>23</sup> The so-called Lorica, or "Breast-Plate," of St. Brendan is preserved in at least a dozen manuscripts.<sup>24</sup> A rubric in some of them informs us that it was when imperiled on the sea that Brendan composed this prayer at the dictation of St. Michael:

Beatus Brendanus monachus, quaerens insulam repromissionis per septem annos continuos orationem istam de verbo Dei per Michaelem

<sup>21</sup> *Lives of Saints from the Book of Lismore*, pp. 104-105; O'DONOGHUE, *Brendaniana*, pp. 21-23.

<sup>22</sup> J. A. FABRICII, *Bibl. Lat. mediae et inf. aetat.*; HARRIS-WARE, ii, 16; TANNER, *Bibl. Britan. Hibern.*

<sup>23</sup> USSHER, *Works*, VI, 484; JOHANN. TRITHEMIUS, *De Viris Illust. Ord. S. Benedicti*, xxxi.

<sup>24</sup> L. GOUGAUD, *Bull. d'anc. litt. et d'arch. chrét.*, 1911, 266-267; PALERMO, *I Manoscritti Palatini di Firenze*, I, 234; C. WAHLUND, *Brendans Meerfahrt*, xvi-xvii.



archangelum fecit quando transfretavit septem maria. Domine libera nos sicut liberasti Ionam de potestate ceti magni. Domine libera servos tuos sicut liberasti David de manu Golie gigantis.

Because of his holiness and zeal, large numbers of students and pilgrims came to listen to Brendan and many of them remained with him that they might be under his spiritual guidance. In the life of St. Senan, it is told how a ship touched at Inishcarra, having on board fifty men, Romans by birth or subject to the laws of Rome. These religious had heard of the reputation which Ireland enjoyed for learning and sanctity, and they desired to perfect themselves in scriptural knowledge and to lead lives of stricter observance. They were divided into five bands of ten persons each, and had agreed among themselves that each group should in turn assume the control of the vessel. Each band was destined to place itself under the direction of one of the great masters whose fame they had previously heard of, one of whom was St. Brendan. He became the founder of many monasteries, "And there he ladde a full straye and holy lyfe in grete penaunce and abstynence and he governed his monkes ful vertuously."<sup>25</sup> St. Gildas, of Wales, whom he visited, called him "Pater Laboriosus."<sup>26</sup> He founded a monastery called Enach-duin, not far from the shore, in Lough Corrib, County Galway, whither he had retired for rest after his voyage or voyages in search of the Land of Promise. But his greatest establishments were at Ardfert, County Kerry, and the school of Clonfert, which he founded about the year 557 and where, including probably its scattered branches, he is said to have ruled over 3,000 students. Hence ever afterwards Clonfert has been called Clúain-ferta-Brenainn, in the native annals. In the Martyrology, the founder and legislator of the monastery is called "Brenaind colín a eltae," "Brendan with the multitude of his flocks," the reference being, it is likely, to the number of his followers. In the Annals of Tigernach,<sup>27</sup> under the year 557, is a quatrain in Old Irish which commemorates the foundation of the church of Clonfert. It begins:

O gabais mac úi hEllta  
Brenaind . . . ,

<sup>25</sup> THOMAS WRIGHT, *Sanct Brandan*, p. 35.

<sup>26</sup> *Irish Eccl. Record*, 1912, 173-174.

<sup>27</sup> *Chron. Scotorum*, 559; *Revue Celtique*, xvii, 142.

"Since the great-grandson of Alta, Brendan, with all his perfections, took it [Clonfert], if it be not the better for it, it is not the worse, from that time to this." Brendan was an abbot, not a bishop, though in some of the versions he is given the title of bishop.

Brendan belonged to the second of the three Orders into which the early Irish historians arranged their native saints; he was also one of the twelve apostles of Ireland and was closely associated with many of the other holy men and women of his time. Some Irish manuscripts<sup>28</sup> contain a parallelism of Roman and Irish saints, in which Patricius is equated with Petrus Apostolus, "Brendinus senior" (Brendan of Birr) is placed parallel with Bartolom. Apost., and "Brennain Cluana Ferta" is compared, in manners and life, to Thomas Apostolus. Brendan was also one of the company of saints who fasted and prayed so that the Ulster champion Fergus might rise from his grave and relate to them, and thus save from perdition, the great tale of "The Cualnge Cattle-Raid." We learn from a poem describing the Assembly of Druimceat, where the Treaty was passed by which Ireland granted self-determination to her colony in Alba, that among the fifty saints who accompanied Columcille were "the two Brendans."<sup>29</sup> On another occasion, having heard that the saints of Ireland were fasting upon King Diarmait before Tara, Brendan who was at that time in exploration of the sea also proceeded thither. They stayed for a year before Tara, fasting every other night, while the king fasted within the city. But the King, hearing of his coming, was terrified. Then Brendan, fresh from his triumphs on the ocean, summoned fifty seals which he transformed into horses for a year and a season. At the expiration of that period, they became seals again, and brought their riders with them into the sea.<sup>30</sup> There was the closest intimacy between St. Brendan and St. Columcille, who was several years his junior.<sup>31</sup> To Brendan, Columcille is said

<sup>28</sup> E. g., *Book of Leinster*, 370, a.

<sup>29</sup> O'KELLEHER and SCHOEPFERLE, *Life of Columcille*, p. 340.

<sup>30</sup> DOUGLAS HYDE, *Literary History of Ireland*, p. 230; STANDISH H. O'GRADY, *Silva Gadelica*, i 67, ii 71.

<sup>31</sup> NICHOLAS O'KEARNEY, *The Prophecies of SS. Columbkille, etc.*, p. 21; *Zeitschrift für Celtische Philol.*, vii, 302.

to have addressed his famous prophecy, and it is in recognition of the religious establishments which our saint is said to have founded years before Columcille set foot on the Scottish coast that Brendan is honored to this day as the Apostle of the Orkneys and the Isles. In Columcille's celebrated poem in praise of Erin, beginning "Gaeth a clerigh, bind a heóin," "Wise her (Ireland's) clerics, sweet her birds," the last quatrain runs:

In the west is sweet voiced Brendan,  
And Colum, the son of Crimthann;  
In the west is fair Baithín,  
And in the west Adamnan shall be.<sup>32</sup>

We also have a dialogue ascribed to these two great saints: "Columcille sang it as he left for Alba, asking the support of Brendan after him":<sup>33</sup>

I Tell me, Brendan, this: How shall we make compact?  
How will it avail me here, thy friendship, thy nearness?

. . . . .

VI Long meseems thy going east, O pious Columcille.  
Dearest to me art thou of all that's born, O best cleric that ever came!

VII Say not so, for 'tis not true; better a hundred times art thou.  
For soul hath not entered body over whom the demon hath not power,  
Save thee alone, O Brendan!

In a fragment of a life of Columcille, in the *Codex Salmanticensis*,<sup>34</sup> is a touching story of Brendan's friendship for Columcille. Once upon a time the latter was condemned by the Synod for having committed a slight infraction of the Rule, in succoring some poor men with food which he had taken from a miserly master. As he approached the assembly-place where the elders were in session, St. Brendan, "qui erat quasi columpna hujus consilii," came to meet Columcille and kissed him, though all the others were hostile, and, "per salubria consilia," advised him to come before the synod and excuse himself, which Columcille did. The elders chided Brendan for having kissed Columcille before they had been reconciled to him, but Brendan answered that they would not have blamed him if they had seen

<sup>32</sup> O'KELLEY and SCHOEPPERLE, *Life of Columcille*, p. 282.

<sup>33</sup> *Zeitschrift für Celtische Philologie*, vii, 302.

<sup>34</sup> Pp. 221-224.



what he had seen, even the fiery column from heaven that preceded Columcille, and angels of God flying around him in the field. Then calling Columcille to one side, he prophesied his exile to a foreign land. Both Adamnan and Cuimine the Fair relate that on one occasion Brendan accompanied Comgall of Bangor, Cainnech (Kenneth) of Aghaboe, and Cormac ua Liathain of Durrow to visit Columcille, who was then staying in Imba (supposed to be Ornsay, Scotland), and Columcille at their request celebrated Mass before them on the Sunday. Brendan afterwards told his companions that during part of the ceremony Columcille had seemed to him to be standing at the bottom of a pillar of fire streaming upward.<sup>35</sup> Brendan was also associated with Saints Bairre and Cainnech in other adventures. In the life of St. Ciaran of Clonmacnois<sup>36</sup> it is stated that the two Saints Ciaran, he of Clonmacnois and he of Saigir, and the two Saints Brendan, the one of Clonfert and the other of Birr, and Columcille and many others attended the school conducted by the master, Finnian.<sup>37</sup> In the Latin life of Ciaran of Saigir, we read how the "duo sancti Kyarani et duo sancti Brendani societatem et fraternitatem inter ipsos et inter habitatores locorum suorum semper firmaverunt," "the two Saints Ciaran and the two Saints Brendan established intercourse and fraternity between themselves and between the inmates of their foundations." In the Irish life of the same saint,<sup>38</sup> it is said that on one occasion the two Brendans happened to be visiting Ciaran, when the other Ciaran, of Clonmacnois, arrived. Again, Brendan of Birr was once in danger of drowning in the River Brosna, near Birr, because of a sudden burst of the sea, when Brendan of Clonfert pulled him out of the water and saved him from being drowned.<sup>39</sup> The Calendar of Oengus, under date of May 16, contains a quatrain in Irish, of which the following is a translation:

The unity of Cainnech and Bairre,  
And of Brendan, both one and other.  
Whoever outrages any one of them,  
The miracles of the three will avenge him.

<sup>35</sup> ADAMNAN, *Columba*, iii, 17.

<sup>36</sup> PLUMMER, *Vitae SS. Hib.*, i, 205

<sup>37</sup> PLUMMER, *ibid.*, i, 230.

<sup>38</sup> MULCAHY, p. 63.

<sup>39</sup> Féilire Oengusso.

Very early the legends which grew around the name of St. Brendan begin to make their appearance. One of the most poetic is the story of Brendan's hermitage, or of St. Brendan, the Young Harper and the bird-like Angel, which is found in several manuscripts.<sup>40</sup> One Easter-day, seven years before his death, Brendan had said Mass, preached and made offering. It was mid-day and the monks went to their refectory; a student was there with his harp and played music for them. And he expressed the desire to play some strains for Brendan, but the monks said that Brendan would not let him, "for," said they, "it is now seven years since Brendan smiled or heard a melody of the music of the world." Nevertheless the student tunes his harp and goes to Brendan. "Open," saith the student. "Who is there?" saith Brendan. "A student come to play the harp for thee." "Play outside," saith Brendan. But the student asked to be permitted to play in the church for a while. Brendan opened the door and the student held the harp behind his back. When Brendan saw the harp he put into his ears two wax balls which lay on his book with a thread between them. At the entreaty of the student, Brendan took the wax out of his ears. The student played and Brendan gave him his blessing, and put the wax balls into his ears. "Why wilt thou not listen to the music? Is it because it seems to thee bad?" "Not for that," Brendan replied; and he told how once, just seven years before, he was in the church and a great longing seized him for the Lord, and trembling and fear possessed him. And as he was there a bird as bright as the sun came in by the window and sat upon the altar. It was Michael, the Angel, in the form of a bird, come to make harmony for him from the Lord. And for hours Brendan listened, and ever afterwards no melody of the world's music seemed sweeter to him. For that reason he had the balls of wax to put into his ears whenever he heard a melody. "Take my blessing," said Brendan to the student, "and thou shalt have heaven's music for thy playing." The same story is told in the life of St. Ciaran of Saigir, but according to this version the event took place fourteen years before the death of St. Brendan, and the bird, which was Michael, came in at the open window of the church

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<sup>40</sup> *Lives of Saints from the Book of Lismore*, p. xiii-xv; RAWLINSON, B. 512; Martyrology of Donegal.

at Clonfert and perched on the altar. It placed its bill behind the feathers of its wing and sweeter than the music of the world was the music which it made. For four and twenty hours Brendan was listening to it, and from that hour until his death he would not lend ear to any worldly music whatever, except one Easter-day when he permitted a clerical student to play his harp for him.

A tale which explains the origin of the family name Dobarchu and, at the same time, illustrates a common trait in the lives of Celtic saints, namely, their friendliness with animals, is found in several manuscripts.<sup>41</sup> St. Brendan had a neighbor called Dobarchu, "the Otter," who owned a meadow of grass that abutted on Loch Lir. Now it happened that Brendan's cattle trespassed on the meadow and Dobarchu killed them. Then said Brendan, "If it please God, may He make an otter of him!" Sometime thereafter Dobarchu with his wife and son came by the meadow and he saw a trout which he angled for and caught. He built a fire of ferns, broiled his trout and ate it. He then proceeded to the loch to take a drink of water, but, as a result of Brendan's curse, he fell in and was turned to an otter. When his son and wife came to the loch, the son began to fish for a trout, but an otter appeared and forbade him. From that time on, his descendents, the *Úi Dobarchon*, of Thomond, do not touch salmon. In a note in the *Calendar of Oengus*, under April 7, there is reference to a place which, the glossator suggests, got its name "from the flying of the 'prechain' (the pet raven or scall crow) that Brendan once sent out before him from the north from Clúain Ferta Brenainn." In the same calendar, under January 2, is a curious story of the way in which Brendan tested the virtue and superhuman asceticism of a comrade named Scothíne, and discovered, to his surprise, that Scothíne was better than he was. In the life of St. Ciaran of Saigir is a story which illustrates Brendan's abstemiousness. Ciaran once pretended to be ill in order to compel St. Brendan to accept a cow as a gift.<sup>42</sup> On another occasion, while sailing on the River Berba, Brendan lost a beaker filled with wine, and, in a song in Irish, he called upon St. Moduenna and promised her the beaker if

<sup>41</sup> *Book of Lismore*; Mélusine, iv, 298-299.

<sup>42</sup> CAPGRAVE, *Nova Legenda Ang.*, ed. Horstmann.

she sent it to him. At once the beaker appeared upon the surface of the water and Brendan afterwards sent it to Moduenna.<sup>43</sup> According to the Anglo-Norman verse version of her life, however, it was not on the River Berba that Brendan was sailing, but on the ocean.<sup>44</sup> A somewhat similar story is told in the life of St. Cainnech of Aghaboe, how once St. Brendan's artisan was making a golden chalice, and he ran short of gold. Brendan had recourse to St. Cainnech ("who frequently goes to Britain") who miraculously, though most indelicately, provided the gold.<sup>45</sup> It is not certain if our Brendan is meant by the "Sanctus Brendanus Senior" who, in a single day, wrought seven remarkable miracles in the name of Christ, and who, on a hill called Munchile, at a place where are the "Cruces Brendani," prophesied the virtues of St. Bairre of Cork.

Several curious stories are told of the relations of our saint and his pupil, St. Finan, afterwards abbot of Cenn Etigh, whose birth Brendan had prophesied to his parents, even that their son would be great in the sight of God.<sup>46</sup> Then did the boy come and study Brendan's Rule with the master. One day Finan brought from the forest wood to make a staff, without having previously received the permission of the abbot. When Brendan saw it, he threw it into the fire. But the fire not only did not consume the staff, but it shaped it just as Finan wanted it. Another day, his bread fell into the fire, and Brendan said, "Finan, the fire is burning your bread." But Finan was busy at the time and it was only after some delay that he put his hand into the middle of the fire, and the fire neither burned his hand nor the bread.<sup>47</sup> Brendan is also mentioned in connection with the celebrated St. Enda, Abbot of the Aran Isles, which Giraldus Cambrensis describes as "insula quaedam in occidentali Conactiae salo posita, cui nomen Aren; a S. Brendano, ut aiunt, consecrata."<sup>48</sup> Accompanied by fourteen brothers, Brendan sailed westward to St. Enda's island, where he spent three days and three nights, and then, with the blessing of Enda and of Enda's

<sup>43</sup> *Acta Sanctorum*, 6 Jun. ii, 308.

<sup>44</sup> BOEHMER, *Romanische Studien*, i, 558.

<sup>45</sup> PLUMMER, *Vitae SS. Hib.*, i, 168; *Codex Salam.*

<sup>46</sup> *Codex Salam.*, 306-307.

<sup>47</sup> PLUMMER, *l. c.*, ii, 87-88.

<sup>48</sup> *Topog. Hib.*, *Dist.* 2.



monks, he returned to the mainland to visit his own people.<sup>49</sup> But the most celebrated of Brendan's disciples was his grand-nephew, St. Fursey, who, like the master, became the hero of some remarkable and more or less mythical adventures. Brendan had raised a hospice on the island of Inchiquin, "the Island of the O'Quin," in Lough Corrib, for the reception of wayfarers and pilgrims, and it was while his nephew Fintan, son of the king of Munster, and his wife Gelges were visiting him on the island that Fursey was born. Brendan baptized the child and educated him in the monastery under his direction. A stone fort in the townland of Ard Fintan is said to be still shown as the guest chamber in which Fintan and Gelges lived when they visited St. Brendan on Lough Corrib.<sup>50</sup>

Brendan's name is mentioned in connection with the ancient Irish hymn, "Brigit bé bithmaith," "Brigit ever-good woman," of which he is said to have been the author, though the hymn is most commonly ascribed to St. Ultan.<sup>51</sup> The adventure referred to therein is also narrated in a note in the Franciscan (Dublin) copy of St. Broccán's hymn beginning "Ní car Brigit," "Brigit loved not,"<sup>52</sup> and a fragment of it is found also in the Rennes manuscript, 598 anc. 138 irlandais, f<sup>o</sup> 74, col. b, l. 5.<sup>53</sup> Since the Rennes fragment has not been printed before, the Irish text is given here as well as the translation, though it differs mainly only in spelling from the hitherto published versions. The *italics* represent the filling up of contractions:

Seacht mbliadna bóí Brenainn for muir ic iarraid tíre tarrngere 7 robói  
beist ina lenmhain frisin résin i ndiaidh in curoich. Fecht ann táinic péist  
oile chuici día mharbad coro ataigh in ní Brenainn 7 fría naepu Eirenn risin  
péist aile 7 ní rosanacht nóco roataigh inní Brigit; co nérbaírt Brenainn  
na biadh ní badh siriu for muir nóco fésad cidh ara ndernad ar Brígit an  
firtsa seach cách. Taineic iarum Brenainn do shaigid Brighti 7 ro foill-  
sigid do Brígit in ní sin. Is ann sin dobói Brigit ac ingaire cháorech i  
Cuirriuch Liphe co táinic i comdháil Brenainn co Domnach mór fría  
Chilldara aníar coro bennachsát inuicem. Ec lec Brénnainn lotar iarum  
isin tech. Fócértt Brigit a cochull fluich for an gai ngreine 7 lenaidh fair.

<sup>49</sup> USSHER, *Works*, vi, 533.

<sup>50</sup> *Irish Eccles. Record*, 1912, pp. 173-174.

<sup>51</sup> *Lismore Lives*, pp. 332-334, 333; *Liber Hymnorum*, i, 108-109, ii, 38; *Thesaurus Palaeohibernicus*, ii, 335.

<sup>52</sup> *Liber Hymnorum*, i, 118, ii, 196.

<sup>53</sup> *Revue Celtique*, xv, 88.

*Dixit Brenainn fría ghilla a cochull do cur fair cotorcair do ngai fo díi. Focertt Brenainn fein in tres fecht la feirg 7 stetted fair. Rofhíarfaig Brigit día coic cía métt do bíudh ro bóí ocu tunc. Dixit non est hoen-ocht-madh grain eórna. Rucad don mhuilenn Rátha Cáthair fri Cilldara aníar fo trí 7 for femdhes a bleith and.*

Seven<sup>54</sup> years was Brendan at sea seeking the Land of Promise, and at that time a monster was following him in the wake of the boat. Once another monster came up to it to slay it, and it besought Brendan and all the other saints of Ireland against the other monster, but that protected it not until it besought Brigit. So that Brendan declared that he would not remain any longer at sea until he learned why this miracle was wrought for Brigit and not for others. Then did Brendan set out on a journey to Brigit, and that was revealed to her. At that time she was herding sheep in the Currach of the Liffey, and she went to meet Brendan to Domnach Mór to the west of Kildare, and each of them greeted the other.

At "Brendan's Stone" they then went into the house. Brigit flung her wet cloak on the sunbeam but it fell off it twice; the third time Brendan himself flung it angrily, and it remained on it.

Brigit inquired of her cook how much food she had. She replied that she had only one-eighth of barley grain. That was taken to the mill at Rath Cathair west of Kildare thrice,<sup>55</sup> and they refused to grind it there.

On two occasions at least, in after life, Brendan is represented as holding holy converse with his old nurse, St. Ita.<sup>56</sup> When her end approached, the good woman, grieving for the absence of Brendan, exclaimed: "If I could but see with my eyes the holy Brendan, my beloved foster child, and hear with my ears his voice, and receive from his hands the Body of my Lord Jesus Christ this very night of the nativity of my Lord!" And her prayer was answered.<sup>57</sup>

One of Brendan's many strange undertakings was his visit to hell, to bring back the soul of his mother.<sup>58</sup> There is even a purgatory named after him. Belief in its existence is expressed, for example, in the following tetrastich by Alexander Necham:

Asserit esse Locum solennis Fama dicatum  
Brendano, quo lux lucida saepe micat  
Purgandas animas, datur hic transire per ignes,  
Ut dignae facie iudicis esse queant,

<sup>54</sup> "Four" is the reading of the other MSS.; cf. ZIMMER, *Zeit. für deutsches Alt. u. d. Litt.*, xxxiii, 131, 301.

<sup>55</sup> "Twice," in the other MSS.

<sup>56</sup> PLUMMER, *l. c.*, ii, 121.

<sup>57</sup> *Ibid.*, i, 145.

<sup>58</sup> *Revue Celtique*, xxxi, 309-311.

which has been quaintly Englished as follows:

To Brandan sacred, as Tradition says,  
There stands a Place, where trembling Lightning plays;  
Hence to be purg'd, Souls pass the cleansing Flame,  
To fit them for the Test of Judge supreme.<sup>59</sup>

Brendan is commemorated in countless other ancient documents. In the Martyrology of Tallaght,<sup>60</sup> May 16, Marianus O'Gorman, writes of "Brendan, without a particle of pride," and Selbhach, in his metrical list of the Saints of Inisfail, praises:

Brendan, son of fair Findlug,  
And Mochuda, son of Findall,  
A holy pair with penitential countenances,  
Of the race of Ciar, son of Fergus.

But naturally most of the legends connected with Brendan's name relate to his wonderful voyage, or to events the scene of which is laid near by the sea. Even from the beginning he seems to have acquired a reputation for his roaming propensity, and there are innumerable references to it in Irish hagiology. In the Latin "Legenda," it is said of him, "voluit scrutari partes et fines oceani," and, in the life of St. Carthage of Lismore, the birth of that saint was prophesied by an angel to St. Brendan, "qui inuenit terram repromissionis sanctorum."<sup>61</sup> In the life of Laisren, Brendan is described as "peregre proficiscens," "Brendan that journeyeth far from home."<sup>62</sup> Likewise, in the life of St. Flannanus, reference is made to the "mira que in insulis maris oceani viderat (sc. Brendanus) atque narraverat."<sup>63</sup> St. Brendan made a pact of fraternity with St. Albanus, and when the mariner returned from his seven years' pilgrimage on the sea, Albanus visited him. The two saints spent several days together in friendly converse<sup>64</sup> and Brendan related all the wonderful things he had seen on the ocean. One day St. Brendan's ship sank at the mouth of the Shannon, near Limerick, and the son of the king of Britain, who was on the prow of the

<sup>59</sup> HARRIS-WARE, ii, 15-16.

<sup>60</sup> MORAN, *Acta S. Brendani*, p. 7.

<sup>61</sup> PLUMMER, *l. c.*, i, 170; *Codex Salman*.

<sup>62</sup> *Ibid.*, ii, 139.

<sup>63</sup> *Codex Salman*, 649-650.

<sup>64</sup> *Ibid.*, 531-534; PLUMMER, *l. c.*, I, 25, 29.

ship, was drowned. Then did St. Brendan send some of his disciples for St. Ruadanus, who came at their call, and, by his prayers, raised the ship; the son of the king was found asleep in the ship with Ruadanus' hood around his head so as to not feel the water.<sup>65</sup> In the life from which this episode is taken, we learn that the holy abbot Brendan had a cell not far from the monastery of Ruadanus, in a place called "Tulach Brenaind," "Brendan's mound," and the bell of each was heard in the cell of the other. After some time Brendan said, "Ruadanus and I cannot live in the same place," and he departed and came to Connaught. In the life of St. David<sup>66</sup> is an extraordinary exploit attributed to Brendan. St. Bairre, on his way home from venerating the relics of SS. Peter and Paul, at Rome, visited the holy man, David, and, since there was no favoring wind to drive his ship, he asked his host to lend him the horse on which he was accustomed to ride when performing his ecclesiastical duties. Having received David's blessing, Bairre mounted the horse and entered the sea, presumably between what are now St. David's Head, in Wales, and Cork, in Ireland. After he had proceeded a considerable distance, he met St. Brendan, "*super marinum cetum miram ducebat vitam*," "leading a wonderful life on the back of a sea animal." St. Brendan seeing the man riding on the sea, was astonished, and exclaimed, "The Lord is wonderful in his saints!" When the man on horseback came near, the two saints saluted each other, and Bairre explained how he came to be making use of a horse as a ship. When they had conversed for some time, Brendan said, "Go in peace, I will come to see David," and the two holy men parted company. This Bairre is undoubtedly St. Finnbarr, Patron of Cork, and it is not impossible that the sea tale in his case was suggested by the words which compose his name, *find* meaning 'white' and *barr* meaning 'head,' which were understood to refer to the white-caps of the sea. The same idea is expressed by reversing the order of the words, giving *barr-find*, of which the name Barintus, which is found in Latin documents and was originally the name of a sea-god, may be simply a latinization. Consequently when Geoffrey of Monmouth represents Barintus

<sup>65</sup> *Vita Sti. Ruadani, Codex Salm.*; PLUMMER, *o. c.*, ii, 244.

<sup>66</sup> *Rees, Cambro-Brit. Saints*, pp. 435-436.



as a pilot steering the ship in which the wounded Arthur and Taliessin are conveyed to the Fortunate Isles, he was probably only borrowing the name from some Celtic legends which he had read connected with the voyage of Saint Brendan. According to some sources, this Barintus, or another of the same name, of whom we shall have occasion to speak later, was a relative of Brendan.<sup>67</sup>

Though a Kerryman, the long low island of Inchiquin in Lough Corrib, County Galway, seems to have been Brendan's favorite place of abode when he was not on the ocean. Many legends are told of his sojourn in that place. One is of a monk who, during a quarrel between the brothers, was struck on the head and died of the wound. When Brendan saw the monk lying lifeless on the ground, he called him, and the dead man arose and approached, carrying the iron weapon with which he had been slain still sticking in his head. The saint asked him whether he desired to remain alive or to pass away to heaven, and he at once chose the latter. The scene of this miracle is still called, in Irish, "Leaba an tuillechinn," or, in Latin, "lectus perforati capitis."

At Annadown (Enach-duin) within sight of Inchiquin was the nunnery or Brig, Brendan's sister, of which she, who also became a saint, was abbess, and, with her, Brendan breathed his last. Early one morning St. Columcille, though far away in Iona, saw the soul of Brendan conveyed to heaven by a chorus of angels, and he summoned his servant Diormicius and said, "Hodie enim natalis est sancti Brendani dies,"<sup>68</sup> and gave orders to have a solemn Mass celebrated in his honor: "As Christ told His disciples of the sleep of Lazarus, so did St. Columcille foretell to his disciples the death of the holy Brendan."<sup>69</sup> Brendan's death is also recorded in these words in the Annals of the Four Masters: "Ascensio Brenaind in curru suo in aerem," and by the annalist Tigernach as follows: "Quies Brendain abbatis Cluainferta, die XVI Maii, aetatis sui 94." In Féilire Oengusso (*The Martyrology of Oengus*), under May 16, is chronicled: "Togairm

<sup>67</sup> *Revue Celtique*, xxii, 339; *Annales de Bretagne*, xv, 534.

<sup>68</sup> MORAN, *Acta Sti. Brendani*, 140; *Codex Salman.*, 851; *Acta Sanctorum*, Maii III, 596.

<sup>69</sup> PLUMMER, *l. c.*, i, 151.

Brénainn Chluana,” “The calling of Brendan of Cluain into the everlasting, victorious Kingdom.” According to others, Brendan was in his ninety-sixth year when the end came—the sea foam he had breathed on his voyages may help to explain his extreme old age. He is commemorated in the Calendar on May 16, and the year of his death is generally given as 576, though the authorities differ on this point. The Church has also consecrated the date of his “Egressio,” or first voyage, which was formerly celebrated on March 22 in Kerry. An Irish entry in a manuscript at Vienna,<sup>70</sup> in the handwriting of his celebrated countryman, Marianus Scottus, “Marianus the Irishman,” who was Abbot of Ratisbon, contains a tender testimony that in his day (A. D. 1079) the memory of Brendan was not forgotten by Irish missionaries and scholars residing on the continent: “Feil Brenain innocht for Dardain. A impede fordia indilgud do Muiredach tróg;” “the feast of Brendan, this Thursday night (May 16, 1079). His intercession before God for forgiveness for poor Muiredach (Marianus).”

When Brendan felt that the end was at hand, he went to visit his sister. Among other things he taught her concerning the place of her resurrection. “Not here,” saith he to her, “shalt thou rise again, but in thine own land, even in Kerry. Therefore, go thou thither, for that people will gain the mercy of God by thy means. This is a place of men, not of women. Now is God calling me unto Himself out of the prison home of the body.” When she heard that, she was grievously saddened at his premonition of death and said, “Beloved father we shall all die at thy death. For which of us can live when thou art alive and absent, much less when thou art dead?” And Brendan saith, “On the third day hence, I shall go the way of my fathers.” Now that day was the Lord’s Day. Thereon, having made the sacrifice at the altar, he saith to them that stood by, “In your prayers, commend my going forth.” And Brig speaketh and saith, “Father, what fearest thou?” “I fear,” said he, “I shall journey alone, that the way should be dark; I fear the unknown region, the presence of the King, the sentence of the Judge.” After these things, he commanded the brethren to carry his body to the monastery of Clonfert secretly, lest, if they did it

<sup>70</sup> *Proceedings of the Royal Irish Academy*, vii, 1857–1861, p. 300.

openly, it should be kept by them among whom they should pass. Then when he had kissed them all, one by one, he saith unto holy Briga, "Salute my friends on my behalf, and say unto them to beware of evil speaking even when it is true, how much the more when it is false." When he had so spoken and foretold how some things would be in time to come, he passed into everlasting rest in the ninety-sixth year of his age. This beautiful and touching trait is found only in one manuscript.<sup>71</sup> The scribes of the other copies omitted it perhaps because they considered that such human shrinking was unworthy of a saint. Indeed, the writer of the *Codex Salmanticensis* has added in the margin alongside this passage, "nota de timore."

The intense popularity enjoyed by the Brendan legend is shown by the wide range of places and persons stamped more or less consciously with, or influenced by, the name of its hero, such an English, Brandon, Brenton; German, Branden; Italian, Brandano, Brentano; Portuguese, Brandão. Our saint has many dedications in Scotland and has left his memory on the local nomenclature of some of the Western Islands.<sup>72</sup> In accordance with the legends which made him visit the Orkneys, the Hebrides and the Shetlands, he is sometimes commemorated as the "Apostle of the Scottish Isles," "Sanctus Brandanus Abbas Apostolus Orcadum et Scoticarum insularum." In the year 514, he is said to have founded a monastery "in regione Heth," which has been identified with the island Tyree (Lat. Terra Heth), and a cloister, Ailech, but whether that place was in Scotland (Perthshire), or in Brittany, or an island, is uncertain. St. Brandan's Hill overlooks the port of Bristol. On the island of Mull is Cuil-Bhrannain, "Brendan's Retreat," which is pointed out to this day, and the sound which separates Arran from Kintyre bears the name of Kilbrannan. There is also a church in the Island of Seil, off the coast of Lorn, dedicated to him. The island of Bute (found as Bót, in *Hákonar Saga*) is said to take its name from a bothy or cell which the saint erected on it. In Perthshire is "St. Brandon's Haven," and many churches in Mull, St. Kilda and other parts of Scotland still preserve his name.<sup>73</sup>

<sup>71</sup> PLUMMER, *l. c.*, i, 150 note; *Codex Salman.*, pp. 771-772.

<sup>72</sup> FORBES, *Calendars*, 233, 286-287.

<sup>73</sup> O'HANLON, pp. 466-477.

According to the Irish sources, Brendan undertook a journey to, and spent some time in, Britain, as a penance after his seven years' voyage; and the lives<sup>74</sup> of his disciple Machutus, or Malo, say that, before the famous quest, he was founder and abbot of the celebrated monastery of Llancarvan, in Glamorganshire, and that it was from there that the voyage started. He has probably also left recollections of himself in the Isle of Man, and in the Church of St. Piran (which may be the Irish Ciaran), at Perranzabuloe, in Cornwall, is kept, among other treasures, a tooth of Saint Brendan. Many of the allusions in the Latin lives of Brendan to Britannia have been understood as referring, not to Britain, but, to Brittany, whither he is supposed to have gone from Wales or Cornwall, and where he founded an abbey not far from the beautiful city now called after the name of his pupil, St. Malo. Just at the entrance to the Bay of St. Malo is the fortified island Césembre (September),<sup>75</sup> which contains the grotto of St. Brendan. Numerous other places in Brittany keep his memory alive, though it does not necessarily mean that we must assume a visit of Brendan wherever we find a dedication or a festival to him. In the Gulf of Morbihan is l'Île aux Moines, worthy of having been visited by St. Brendan and his companions. South of St. Brieuc, in the Côtes-du-Nord, is a village called by his name, and at least half a dozen other communities have him as their patron, such as Kerlouan, Lanvellec (in the canton of Pontrioux), Locbrévalaire, St. Broladre, St. Brandan, Trégrom, and Broladre, in Normandy. According to the popular Breton almanacs, St. Brendan is invoked for the cure of sores and ulcers. His legend has even penetrated into the Orient. In a very old and defective Irish poem going back to the early part of the tenth century, found written on the lower margin of two pages of the Book of Leinster,<sup>76</sup> and which may be but a fragment of a lost life of Brendan, an unknown person addresses a welcome to the saint and celebrates him for having traveled to the far-off land of Ceylon, and, as a "pilgrim of Ireland," to the cold waters of the Jordan, to Mount Zion, the cities of Greece, to Rome and

<sup>74</sup> *Deux Vies inéd.*, pp. 37, 46, 132, 139.

<sup>75</sup> *Prima Vita Sti. Mach.*

<sup>76</sup> *Book of Leinster*, pp. 366, 369; *Sitzungsberichte der Kgl. preuss. Akad.*, 9 Mai 1912, pp. 430-443; *Zeitschrift für celtische Philol.*, ix, 187.



Tours. The poem begins: "Mochen, mochen, a Brénaind, a breó rochloss co Lletha," "Welcome, welcome, O Brendan, flame whose praise was heard to Gaul. Welcome, Lord of Cluain, to whom the victories of the world do service," and concludes with the following lines:

Áillege deit indá midól  
 Ocus fáilte fri fledól  
 Tú it luing ó ailén d' aileón  
 Rom chrideón is mochenón.

Dearer to thee than quaffing mead and good cheer at banquet, is it to sail in thy boat from island to island. Welcome, my heart.

As might be expected, the places most closely associated with Brendan's name are in southwest Munster, and more particularly in his native County Kerry, of which he is the patron. Such places are very numerous. On Valentia Island is a well-known cliff called Colbha, which means literally "a bed post," with a natural fissure along its face, where, so tradition says, St. Brendan landed after one of his voyages. Brandon's Bay, with its oval beach, is some 5 miles west of Castlegregory. A few miles north of Dingle and near the wind-blown coast is the cloud-capped Mount Brandon, Cnoc Bhréantháin, as the old people call it, the second highest mountain in Ireland. From this lofty eminence the sight is truly grand. Almost at the foot of the mountain the Atlantic dashes itself into foam and spray on the tall precipitous headlands. From that point the saint is said to have scanned the broad expanse of the "Mare Brendanicum," as that ocean has since his day been called, toward the setting sun and the longed for Land of Promise. Not far away are Brandon Peak, one of the highest mountains in County Kerry, with Brendon's Oratory and Brendon's Well on its summit, Brandon Head, and, on one of the Blasquets, the westernmost of all Irish islands, is the Cloghan, where the sailor-saint is believed to have lived for some time. For a long time the inhabitants regarded the western slopes of Brandon Mountain so sacred as not to allow any animal to be killed there, except fish in certain rivulets, which was given to the poor and had to be eaten at once. The cattle, wild deer and boars which lived there were unmolested and the birds and hares were nearly tame. The people of the Dingle peninsula

imagine some religious connection between Kilmalchedar, near which is Fotharach Brandain, "the Ruins of Brendan's House," mentioned in the saga of Cellachan of Cashel, and Brandon Mountain. Near Cahirciveen are several beehive-shaped houses and an old church, and, on the island of Innistooskert, in the foaming Atlantic beyond Mayo, is a stone cell believed to have been built by St. Brendan. Proceeding north we find on Inishglora, St. Brendan's Oratory, and it is said that sailors from Mayo when sailing by Inishglora used to lower their sails in honor of St. Brendan. Near the church and monastery of Ardfert is a clear spring of water called Brandon Well, which is reputed to be holy, and there is also a townland of the same name in the parish of Ardfert.

The earliest extant account of the life and adventures of Brendan dates from at least 500 years after the events are said to have taken place. The first mention of a sea voyage made by our saint is found in the two instances quoted above in connection with the life of St. Brigit, where he is spoken of as "navigans mare" and "quaerens terram repromissionis," and in the entry in the ninth century Martyrology of Tallaght, March 22, "egressio familiae Brendani." Leaving aside the belief which was current in the twelfth century, that Brendan himself left behind a written account of his adventures, and a Latin life of the saint which Washington Irving<sup>77</sup> and others, on what authority we do now know, assert once existed in the archives of the Cathedral in the Grand Canary, and such scattered notions of a legendary quality as are found in the lives of saints already referred to, our main sources of information on the subject are the following: First, the incomplete Irish *Betha Brandain*, "Life of Brendan," which is found in the Book of Lismore, a fifteenth century manuscript.<sup>78</sup> A fragment of this *Betha*, closely resembling the Lismore text, is found in a nineteenth century manuscript containing the life of St. Finan.<sup>79</sup> The *Betha Brenainn* is not an original work but essentially a Middle Irish production which could not have arisen before the end of the eleventh or the

<sup>77</sup> *Life of Columbus*, Appendix.

<sup>78</sup> Text and translation by Whitley Stokes, *Lives of Saints from the Book of Lismore*; text, pp. 99-116; translation, pp. 247-261; notes, pp. 349-354.

<sup>79</sup> *Zeitschrift für celtische Philol.*, ii, 564-565.

beginning of the twelfth century. Moreover, the fact that it is not mentioned among the *Immramha*, or "Sea-Voyages," in the old catalogues of Irish literature, is significant. Its prototype may be lost; at all events, though it contains material not found elsewhere, it shows the influence of other versions and can by no means be regarded as the source of the later texts. There are also Irish versions in two manuscripts at Brussels, in the British Museum and in the *Liber Flavus Fergusorum*, in the Royal Irish Academy.<sup>80</sup> Our second main source of information is the Latin "Vita Brendani," which is preserved in several manuscripts, and the third is the Latin *Navigatio Sancti Brendani*, of which there are numerous versions<sup>81</sup> and which would appear to have been known on the continent before they were known in Ireland. The oldest form of the *Navigatio* thus far discovered is found in a British Museum manuscript<sup>82</sup> which dates from the tenth century, but which is clearly a copy of a yet earlier manuscript. It has been alleged that a version also exists in a ninth century manuscript in the Vatican Library, but this statement has not been proved. The unknown author of the *Navigatio* composed his compilation out of whatever material he had at hand, and, to fill up the events of the seven years' voyage already ascribed to Brendan, he drew chiefly from the Voyage of Maelduin and other Irish sea voyages, and, for the description of heaven and hell, he had recourse to such Irish tales as the Vision of Adamnan and the Tidings of Doomsday. These three main versions differ much from one another. The Latin recension in John Capgrave's *Nova Legenda Anglie* (London, 1516) was compiled from the *Acta Brendani*.

Some idea of the marvelous popularity and spread of the Brendan story may be got by considering the number of extant manuscripts which contain it, and the number of translations, transformations and imitations which have been made of it. It was probably Irish monks who first carried it to the continent, where it enjoyed even greater vogue than at home and where it

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<sup>80</sup> Egerton, 1781. For these MSS., see O'CURRY, *On the Manuscript Materials*, p. 533.

<sup>81</sup> *Zeitschrift für romanische Philologie*, ix, 75 fl.; *Romanische Forschungen*, vii, 1893, 1-48.

<sup>82</sup> Additional, 36736.

was believed and read and listened to with feverish admiration and afforded entertainment for centuries. It would seem as if every great monastic and public library of medieval Europe possessed it in some form or other, and it has been treated in almost every modern European language. The Spanish and Portuguese versions mentioned by Jubinal<sup>83</sup> (the statement has been repeated by Douhet<sup>84</sup> and others) have not been discovered, unless possibly in sea tales in which the name of the hero is St. Amaro. The most famous of the redactions in a popular language of the Middle Ages is the Anglo-Norman poem which was composed by a certain Donz Beneeiz, about the year 1121 for, and dedicated to, Adelaide of Louvain, shortly after her marriage as second wife of Henry I, "Beauclerc," of England. The work is clearly a translation, but of what is uncertain, unless it be of some version of the Latin *Navigatio*. It is the second oldest Norman poem written on English soil. The opening lines in which the poet, who was perhaps a bishop, expresses the hope that Lady Aelis will bless England with religion, justice and peace, are as follows:

Donna Aaliz la reine,  
 Par qui valdrat lei divine,  
 Par qui creistrat lei de terre,  
 E remandrat tante guerre  
 Por les armes Henri lu rei  
 E par le cunseil qui ert en tei,  
 Salvet tei mil e mil feiz  
 Li apostoiles danz Benediz  
 Que comandas ço ad enpris,  
 Secund sun sens entremis,  
 En letre mis e en romanz,  
 E si cum fud li teons cumanz,  
 De Saint Brendan, le bon abeth;  
 Mais tu l' defent ne seit gabeth.

There are many other French versions in verse and prose. Next to the Anglo-Norman poem in order of age is the Flemish prose version, *De Saint Brandainne le moïn*, dating from the end of the twelfth century, and to about the same period belongs a French poem entitled *De Saint Brandans qui erre vii ans par*

<sup>83</sup> Page x.

<sup>84</sup> Pages 278-279.



*mer et les merveilles qu'il trouve.* The version in an Arsenal MS. begins:

Seignor, oiés que jo dirai,  
D'un saint home vos conterai:  
D'Yrlande estoit, Brandans ot non,  
Molt ert de grant religion.

There is a short version dating from the fifteenth century in Old Provençal, which is an abridgment from a Latin "*Legenda in Festo Sti Brendani.*" According to it our saint, who is called "Sant Branda, lo sant baro," was possessed of a desire "to see the relics of the saints." It contains some curious mistakes. For instance, the name Ahenda is given to an island instead of to the holy man, Aende, who dwelt in it. Its only reference to the whale-island is a misunderstanding of the Latin "*in dorso bellue,*" which it renders "*en la ciutat de Velluer,*" thus making it the name of a city. Another interesting Romance group consists of four Italian texts dating from the thirteenth-fourteenth centuries, of which one is in old Venetian, and another in Tuscan, prose.<sup>85</sup> In several respects the Venetian version differs from the Latin *Navigatio*, its description of hell being especially graphic, for example, where the demons call out the various torments which await their victims: "E oldiua bosie che sonaua dir: al fuoco, al fuoco; altri diseua; al' aqua, al' aqua; altri diseua: liga, liga; altri diseua: muora, muora, tuti di nostri nemisi che se serui de dio! . . . E oldiua bosie che diseua: rosti, rosty, meti in fuoco, baty, baty, taia, taia, siega, siega, strenzi, strenzi." The influence of the Brendan story is seen more or less directly elsewhere in Italian literature, as in the description of the enchanted gardens in Boiardo's *Orlando Innamorato* and in Pulci's *Morgante Maggiore*, while Armida's garden in which Tasso represents Rinaldo as detained has been identified with St. Brendan's Fortunate Island.<sup>86</sup> Other poems merely mention Brendan as a figure well known in medieval literary circles. The following lines in the *Roman de Renart*,<sup>87</sup> where the Fox, disguised as a Breton minstrel, says:

<sup>85</sup> *La Leggenda di S. Brandano*, P. VILLARI, *Antiche Leggende e Tradizioni che illustrano la "Divina Commedia,"* pp. 82-109, Pisa, 1865; NOVATI, *Navigatio Brendani*, xiii-xiv.

<sup>86</sup> *Gerusalemme Liberata*, Canto xvi.

<sup>87</sup> I, 2389 ff.

Ge fot savoir bon lai breton  
 Et de Merlin et de Noton,  
 Del roi Artu et de Tristan,  
 De chevrefoil, de Saint Brandan,

are important as showing that in the thirteenth century there existed a French *lai* on St. Brendan and that his legend was regarded, incorrectly of course, as belonging to the Arthurian cycle. In Chrétien de Troies *Yvain*<sup>88</sup> there is a passage describing the numerous birds on trees "singing Mass," a motive which seems to be borrowed from the "Paradysus Avium" or "Fowelen Parays," in the Brendan story. Again<sup>89</sup> Chrétien describes birds singing canticles. Consequently, he must have been acquainted with the Voyage of St. Brendan and with the idea, common in Celtic belief, of souls appearing in the form of birds. Furthermore, the Brendan legend is closely related to the literature of vision, of which it forms an important chapter and, possibly in ways yet to be discovered, it will be found to throw some light on the Grail romances. In Pseudo-Chrétien, for example, Perceval's mother is described as going on pilgrimage to the shrine of St. Brendan.<sup>90</sup>

There are two renditions of the Brendan story in early English, one, in verse, belonging to the fourteenth century, the other being Wynkyn de Worde's prose redaction of two hundred years later. Caxton, the first English printer, published a translation of the Brendan Voyage in 1483, so that it was among the very first books printed in English. A most interesting group of vulgar versions consists of those in German and Dutch, and an Old Norse fragment which seems to be Norwegian with an Icelandic coloring. By the end of the twelfth century arose a Middle Frankish poem, now lost, from which grew all the German versions. Most closely related to it is a Middle Dutch poem of the first half of the thirteenth century, *Van Sinte Brandane*, the original of which is lost. Also to the twelfth century belongs another recension of the Middle Frankish, which is represented by the poem, *Von Sente Brandan*, and probably arose on the right bank of the lower Main. In the fourteenth century was

<sup>88</sup> Lines 471-472; *Zeitschrift für vergleich. Literaturgeschichte*, XI, 492-498.

<sup>89</sup> Lines 384 ff.

<sup>90</sup> ALFRED NUTT, *The Legend of the Holy Grail*, 265; *Revue Celtique*, X, 347.

composed the Low German version, *Van dem hilgen Sunte Brandon*. The German prototype may go back to a lost Latin redaction of the *Navigatio*, which differed from the existing version. It is just as likely, however, that the German redactor got the story from one of the many Irish monks who were along the middle and lower Rhine in the twelfth century.<sup>91</sup> There are reminiscences of St. Brendan in the *Lohengrin*, the *Wartburgkrieg*<sup>92</sup> and other old German poems. In the Middle High German poem by Moriz von Craon, we read

Ich waene sant Brandon  
Durch wunder her gevorn ist.

I think St. Brendan has come here by a miracle.

Many German chap books were printed on the life and adventures of Brandon. One which appeared at Augsburg about 1475 is entitled *Sant Brandon Legend: Hir hebt sich an sand Brandon's Buch was er wonders erfahren hat*.<sup>93</sup> Others, with almost identical titles, such as *Ein hübsch lieblich lesen von sant Brandon, was er wonders uff dem mör erfahren hat*, were published at Basel, Ulm, and Strassburg. The Strassburg print of 1510 contains woodcuts representing Brendan throwing his books into the flames, and relates how he made a ship well bound with iron, after the fashion of Noah's ark, and took on board great stores of food and clothing for twelve years and consecrated a chapel on board. It shows Judas Iscariot sitting on a half-hot, half-cold stone, half-frozen and half-roasted. In the German versions the motive of Brendan's voyage is explained in an original manner. One day he read in a rare book a description of all sorts of impossible things, of three heavens, two paradises, nine purgatories, monsters of the deep and such like extravagances, which so disgusted the good man that in anger he threw the book into the fire. Then an angel appeared to him and chided him for his incredulity, saying, "Why hast thou despised the truth? Knowest thou not that God can do greater wonders than thou hast read of in the book?" As a penance he was made to wander for seven years on the ocean in order that he might see with his own eyes the wonders which had seemed to him so incredible, and after-

<sup>91</sup> *Literaturblatt für germ. u. roman. Philol.*, 1919, p. 82.

<sup>92</sup> Edit. M. Haupt, 1871, l. 884-885.

<sup>93</sup> *The Irish Book Lover*, ix, 133.

wards to describe what he had witnessed. In Ireland, too, we find that Brendan had acquired, as early at least as the first half of the twelfth century, the reputation of being a doubter, for in a litany in the Book of Leinster he is called the Irish "Thomas Apostolus."

In a group of Irish versions,<sup>94</sup> Brendan's voyage is motivated in a more poetic manner. Once the twelve apostles of Erin were learning with Findan of Clonard and he had prepared a feast for them. And when the feast was at its height the guests saw a wondrous large flower appear, as a sign from the Land of Promise. They disputed as to who should go to seek the land of the flower, but no one claimed it more than another, and they cast lots in pairs and it fell to the lot of the two Brendans. These two then decided between them and Brendan of Birr was chosen, and all felt sore at heart that the oldest of the saints of Ireland should go "into the maw of the sea and of the great ocean." Our Brendan then volunteered to undertake the journey. Other Irish lives state that it was the words spoken at his ordination, "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall possess life everlasting," (Matt., xix, 29) and those other words, "Exi de terra tua et cognatione tua" (Acts, vii, 3) which left so deep an impression on his mind that he asked the Lord to give him a secret land in the sea removed from men. And as he slept he heard a voice saying, "Brandane, exaudita est postulatio tua a Domino," and again, "Brandane, fiet tibi secundum desiderium tuum." According to some French versions, the Arsenal manuscript for example,<sup>95</sup> Brendan prayed God to show him the paradise where Adam first lived, and also hell. One version of the life of St. Malo<sup>96</sup> explains that it was not out of a desire to see marvelous things but to escape from the envy and jealousy of their comrades that Brendan and his young disciple decided to sail to the solitary islands. The usual exordium, however, is that one day Brendan was visited by his master, Barintus, whose foster son, Mernoc,

<sup>94</sup> Gorman's *Martyrology*, ix, x; Egerton, 1781; Liber Flavus Fergus., and two Brussels MSS.; *Zeitschrift für Celtische Philologie*, X, 1915, pp. 408-420.

<sup>95</sup> *Zeitschrift für Roman. Philol.*, II, 1878, pp. 438-457.

<sup>96</sup> *Annales de Bretagne*, xxii, 709.



had retired to a solitary place in the promised land of the saints where he found a very delectable island. Mernoc had persuaded his foster father to accompany him on one of those voyages. In the Middle English version, Brendan chides Barintus for his sadness:<sup>97</sup> "And saynt Brandon comforted him the best wyse he coude, sayenge, 'Ye come hyther for to be joyful with me, and therefore for Goddes love leve your mournynge, and tell me what mervayles ye have seen in the grete see ocean, that compasseth all the worlde aboute, and all other waters comen out of hym, whiche renneth in all the partyes of the erth.'"

Let the Irish life tell us how Brendan and his companions put to sea:

So Brendan, son of Findlug, sailed then over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves and over the mouth of the marvelous, awful, bitter ocean, where they saw the multitude of the furious red-mouthed monsters, with abundance of great sea-whales. And they found beautiful, strange islands, and yet they tarried not therein.<sup>98</sup>

And they took no provisions with them, for they trusted that God would sustain them wheresoever they might go, and they sailed wherever the wind carried them; time, distance and direction meant nothing to them.

Now when the Easter was nigh, his crew kept saying to Brendan that he should go on land to celebrate the Easter. "God," saith Brendan, "is able to give us land in any place that He pleases." Now after the Easter was come, the great sea-beast raised his shoulder on high over the storm and over the wave-voice of the sea so that it was level, firm land, like a field equally smooth, equally high. And they go forth upon that land, and they celebrate the Easter there, even one day and two nights.<sup>99</sup>

So far, the Lismore Irish account of this, the best known, episode of the Brendan legend. The Latin and Romance versions, however, especially the Old Venetian, describe the sea monster in greater detail. The remainder of the adventure may best be told in its Middle English setting:

Hi makede fur and soden hem fisch in a caudroun faste.  
 Er this fisch were i-sode, somdel hi were agaste.  
 For tho this fur was thurf hot, the yle quakede anon,  
 And with gret eir hupte al up; this monekes dradde echon.

<sup>97</sup> Edit. Wright, p. 35.

<sup>99</sup> Stokes' translation, with slight changes.

Hi bihulde hou the yle in the see wende faste,  
 And as a quic thing hupte up and down, and that fur fram him caste.  
 Hi suam more than tui myle while this fur i-laste.  
 The monekes i-seze the fur wel longe, and were sore agaste;  
 Hi cride zurne on saint Brendan, what the wonder were.  
 "Beoth stille," quath this gode man, "for nozt ze nabbe fere!  
 Ze weneth that hit beo an yle, ac ze thencheth amis;  
 Hit is a fisch of this grete see, the gretteste that ther is,  
 Jascom he is i-cleped, and fondeth nize and dai  
 To putte his tail in his mouth, ac for gretnisse he ne mai."<sup>99</sup>

The whale-island was a very popular myth in the Middle Ages, and many references to it are found in the literature of the time. It is seriously referred to in an Irish poem describing the characteristic virtues of the Irish saints and among them the rigor of Brendan's rule.<sup>100</sup> This poem has been attributed to Cuimin of Condeire, Bishop of Noendruim, †658, but its language points to the twelfth rather than to the seventh century. It begins, "Carais Brenainn biothcrábudh."

Brendan loved lasting devotion,  
 According to the synod and assembly;  
 Seven years on the great beast's back he spent:  
 It was a difficult mode of devotion.

The Irish writers may have got the fancy of the whale-island from the Anglo-Saxon version of a Latin *Physiologus*, and it is found in connection with other saints, as well as with Brendan.<sup>101</sup> A somewhat similar notion occurs in Greek, in Lucian's *Traveller's Tale*, and in Norse in the idea of the midgard serpent, the great kraken, a form of the underlying world-serpent which figures so largely in the mythic cosmogony of the Scandinavians, but it is by no means to be regarded merely as a development of a kenning for a ship, and of viking origin. Rodulphus Glaber, who wrote his *Historia Sui Temporis* <sup>102</sup> about the year 1047, but borrowed his reference from a text we know not how much earlier, thus describes the whale adventure of Brendan: "At even Brendan and his companions saw an island and they went on it to pass the night and sleep; but Brendan remained on watch, and he

<sup>99</sup> WRIGHT, pp. 8-9

<sup>100</sup> *Lismore Lives*, l.3611 ff.; *Zeitschrift für celt. Philol.*, I, 62.

<sup>101</sup> *BILL'S Life*, ch. xxvi; *Anonymous Life*, ch. xiii.

<sup>102</sup> Book ii, ch. 2; *Zeitschrift für celt. Philol.*, v, 137.

saw that the island on which they were moved eastward. They spent several days on their island-ship which brought them at last to a wonderful island." In the Anglo-Saxon version in the *Codex Exoniensis*<sup>103</sup> the monster is called "Fastitocalon," "the ocean floater," where ships cast anchor and sailors go ashore and make a fire, whereupon the whale dives down and ship and crew are drowned. The same story, together with a number of other extravaganzas on the Brendan legend, is found in the *Peregrinatio Ioan. Hesei ab Hierusalem instituta*, Antuerpiae, 1565.

A definition of the sea-beast which received general acceptance in the Middle Ages is given in a few lines by Philippe de Thaun in his Anglo-Norman *Bestiaire*; and almost in the same words in Italian prose by Brunetto Latini in his *Tesoretto*, which was composed about the year in which Dante was born. The former is as follows:

Cetus ceo est mult grant beste, tut tens en mer converse;  
 Le salbon de mer prent, sur son dos l' estent,  
 Sur mer s' esdreceat, en pais si esterat.  
 Li notuners la veit, quide que ille soit,  
 Illoc vait ariver sun cunrei aprester.  
 Li balain le fu sent e le nef e la gent:  
 Lores se plungerat, si il pot, si's neierat.

Cetus is a great fish which most people call whale. This fish raises his back in the high sea and will lie so long in one place that the wind brings sand and spreads it on his back and thereon grow trees and little shrubs. Seafarers are often deceived by it, for they think that it is an island where they land and drive stakes and make a fire to prepare their meals, but when the fish feels the heat he cannot bear it, but will plunge down to the sea and drown all that he has on him.<sup>104</sup>

The Old Norse fragment reads:

"Kynliet thykeir ythr, hui æf þessi ferr sia?" Tha suorothu thæir honum: "Öss thykkir einka kynlekt, oc rædder eru ver um for æyiar thessar." Tha suarathi B.: "Boern min, verit eigi rædder, guth syndi mer i nótt, huat that iartegnier; that er eigi éy, er ver bioggum i, that er fiskr, sa er mestr er i hæiminum, oc ferr at leita at sporthi sinum oc villdi koma ollu saman sporthi oc hofthi, oc má eigi, sua er hawn mykill, enn hann heitir a bok Jaskonius."

"Wonderful, ye think, that the island so travels." Then they answered him: "It seems very wonderful and fearful to us, because of

<sup>103</sup> Ed. Thorpe, London, 1842; Early English Text Society, No. 104.

<sup>104</sup> WRIGHT, *The Percy Society*, p. 60.

the movement of the island." Then answered Brandan: "My children, be not afraid. God hath disclosed to me last night what this meaneth: It is no island on which we were; it is a fish that is the greatest in the world, and it strives to reach its tail and bring head and tail together, but it is so large that it cannot, and it is called in a book, Jaskonius."

This fable suggested a bold simile to Milton where, in *Paradise Lost*, he likens Satan to

that sea-beast  
 Leviathan, whom God of all his works  
 Created hugest that swim the ocean stream;  
 Him, haply, slumbering on the Norway foam,  
 The pilot of some small night-foundered skiff,  
 Deeming some island, oft, as seamen tell,  
 With fixèd anchor in his scaly rind,  
 Moors by his side under the lee . . .<sup>105</sup>

Even in the Orient we find the same fancy or something similar to it. In the ancient Indian myths there is a story of a girl sailing over the waves on the leaf of a water lily.<sup>106</sup> In the Middle Dutch Brendan, the saint meets a man who was only a thumb long, floating on a leaf and holding a little bowl in his right hand and a pointer in his left. The pointer he kept dipping into the sea and letting the water drop from it into the bowl; when the bowl was full, he emptied it out and began filling it up again; and that was his doom, to be measuring the sea until judgment day.<sup>107</sup> Among the tales that occur in the Talmud is one told by Rabba, how one day he and his companions saw a whale, and earth and sand were on it. They disembarked and baked and cooked on its back; but when the fire became hot, the beast turned over, and if the ship had not been near they would all have been drowned.<sup>108</sup> The episode is found also in the Zend Avesta<sup>109</sup> and, in more modern times, there is the picture of the fish-island described by Ariosto in the *Orlando Furioso*,<sup>110</sup>

"Veggiamo una balena . . ."

<sup>105</sup> *Paradise Lost*, i, 201-207.

<sup>106</sup> MÜLLENHOFF, p. 340; NANSSEN, ii, 234.

<sup>107</sup> JACOB GRIMM, *Deutsche Mythol.*, 3 edit., i, 420; STALLYBRASS'S trans., ii, 451  
 BLOMMAERT'S *Oudelaemsche Gedichten*, i, 118b; ii, 26a; *Revue Celtique*, vi, 214.

<sup>108</sup> FREUDENTHAL, BENFEY.

<sup>109</sup> J. DARMESTETER, i, p. 88.

<sup>110</sup> Canto VI, st. 37 ff.



There we behold a mighty whale, of size  
 The hugest yet in any waters seen;  
 More than eleven paces, to our eyes,  
 His back appears above the surface green:  
 And (for still firm and motionless he lies,  
 And such the distance his two ends between)  
 We all are cheated by the floating pile,  
 And idly take the monster for an isle.<sup>111</sup>

But the instance of the fable with which everybody is familiar is found in the story of Sindbad in *The Thousand and One Nights*. There has been much discussion whether the whale episode was transmitted to the Arabs from Ireland or the reverse, or, if the imagination of two peoples of such different cultures as the Irish and the Arabs created it independently. We must allow that there are many other striking resemblances between the Sindbad story and the story of Brendan, and it is not improbable that there was some reciprocal borrowing between the two peoples. Another possible explanation is that an Irish monk traveling in the East told the story of Brendan or heard the story of Sindbad, and that in that way the fable passed from one literature to the other. It can scarcely be doubted, however, that the Arabian geographer, Edrisi, who wrote about the year 1150 at the Court of the Norman King, Roger II of Sicily, and mentions a Sheep Island, an Island of Birds, and other scenes belonging to the Brendan story, got his knowledge of these wonders from one of the Latin or Romance Brendan versions which were current on the continent in the twelfth century. Valuable testimony to the Irish origin of the fable is afforded by the name given to the leviathan in all the versions of the story except in the Irish itself. In the latter it is called merely "Míl mór," "the great beast"; elsewhere it bears the name Jasconius, Jascon, Gasconius, Jascon, Iastoyne, or Yeson, all of which are neither more nor less than the latinization of the Irish word *iasc*, "a fish." In the Anglo-Norman version this word has again reverted to a common noun, *li jascoines*. The whale-island is even depicted on early maps and manuscripts of the Brendan story, for example, in a copy of Richard Fournival's *Bestiaire d'Amour*,<sup>112</sup> which contains two illustrations showing Brendan's

<sup>111</sup> Rose's translation.

<sup>112</sup> P. GAFFAREL, *Découverte de l'Amérique*, Paris, 1892, I, 256.

ship moored along-side the whale, and two monks sitting on the beast's back and a blazing fire between them. But the most detailed picture of the scene is found on a map accompanying a book written in 1621 by a Benedictine monk in the monastery of Seittenstött, in lower Austria.<sup>113</sup> The map is in other respects also largely fanciful, but shows "Hispania" and "Cabo Finis Terrae" in fairly correct position. Northwest of "Cabo Finis Terrae," in the ocean, is an island of irregular shape, extending from east to west and bearing the legend "Is. S. Brandano." To the southwest is a group of seven islands labeled "Insulae Fortunatae," only one of which, the center one of the group, is named, "M. Canarie." Between this group and "Is. S. Brandano" is an enormous sea-beast making towards Gibraltar, with curved tusks, a thin beard, a collar of scalloped skin around its neck, and spouting great streams of water from two openings in its forehead. It propels itself by means of huge fins, and its tail, which terminates in a two-forked tuft, is curled up over on its back. Standing round are four vessels built like Chinese junks, with a capacious cabin fore and aft, and with four or five banks of oars, one or two masts and a flag flying from them. In the foreground is a boat in which a monk with a halo around his head stands and paddles, while two other monks sit in the stern perusing a book. The largest ship in the fleet rests athwart the whale near its tail with a ladder reaching down to its back; on its shoulder an altar has been erected; a chalice and crucifix stand in the middle with a lighted candle at either side. The celebrant, wearing Mass vestments, kneels before the altar, and around him seven men, all dressed in the Spanish style of the seventeenth century, have found lodgment for their knees in the scales of the marine monster.

After their first fright, Brendan's sailors are on good terms with Jasconius, the obliging king of fishes, and wherever they might be, when the Easter of every year was at hand, the whale would heave up his back so that it was dry and solid land, "and anone they sawe theyr caudron upon the fysshes backe whiche they had left there xij monethes to-fore."<sup>114</sup> On their second

<sup>113</sup> *Nova Typis Transacta Navigatio Novi Orbis Indiae Occidentalis*. HONORIOUS PHILOPONUS, *Navig. Patrum ord. S. Benedicti*, facing page 13.

<sup>114</sup> English prose version, ed. T. Wright, p. 45.

voyage, the mariners experienced a similar marvel. As they rode nimbly over the ocean they beheld a monstrous animal swimming after them: "As big as a brazen cauldron was each of his two eyes, a boar's tusks had he; furzy hair upon him; and he had the maw of a leopard with the strength of a lion and the rage of a hound. . . . Then a huge sea whale arose between them and yon monstrous sea beast. And each of them began drowning the other, and battling savagely, till each of them drowned the other in the depth of the sea, and neither of the twain was seen thenceforward."<sup>115</sup>

After some further adventures, the pious sea-farers reach the Isle of Paradise, which they have sought so perseveringly for the space of seven years. Here the Irish narrative comes to an end, and we shall have to fall back upon the Latin, Romance and Germanic versions for an account of the other incidents of the voyage, each step of which is a wonder. It is not the purpose of this study, however, to follow our pious sea-farer over all the seas he sailed nor to describe in detail the marvels the tale tells of: the Isle of the Sleepy Well, the Isle of Grapes, the Sheep Island, where the animals governed themselves according to laws of their own. On one island was a beautiful grove covered with trees, flowers and fruits; as the sun rose, the trees peeped out of the ground, and little by little grew with the sun till noon when they stopped an instant, and then, as soon as the sun had passed the zenith, the trees began to dwindle, so that when the sun had set beneath the horizon the grove too had disappeared in the earth and there was no sign to show where it had been. Another was the Isle of Silence, wherein no voice was heard. Whoever needed anything knelt before the master, who took a style and tablet and, by revelation from God, wrote his answer to what the other had asked for in his heart. There the altar lamps never grew less and were lighted by a flaming arrow which flew in at the window from the sky. Each island was inhabited by saints who were nourished in a miraculous manner, and who spent their time in prayer, fasting and singing.

In the grete see of occian forth hi rewe faste,

And triste al to oure Loverdes grace, and nothing nere agaste.<sup>116</sup>

<sup>115</sup> Stokes' translation, with slight changes. *Lismore Lives*, pp. 113, 258.

<sup>116</sup> WRIGHT, *o. c.*, p. 5.

and the travelers came to the Paradise of Birds where they conversed with the souls of the angels who remained neutral at the time of Lucifer's rebellion: "And on every bough sate a fayre byrde, and they sate so thycke on the tree that unneth ony lefe of the tree myght be seen, the nombre of them was so grete, and they songe so meryly that it was an hevenly noyse to here. Wherefore saynt Brandon kneled down on his knees, and wepte for joye, and made his prayers devoutly unto our Lord God to knowe what these byrdes ment. And than anone one of the byrdes fledde fro the tree to saynt Brandon, and he with flykerynge of his wynges made a full mery noyse like a fydle, that hym semed he herde never so joyful a melodye." In the Book of Lismore<sup>117</sup> is a poem in Irish, beginning "Dia do betha, a Brenainn, sunn," "Welcome here, O Brendan," addressed by the "senior" of an island, in welcome to Brendan and his crew. The "senior" relates how he came to be there, how he and his companions, twelve in all, had left Ireland "seeking heaven," and that all but himself had died. He revealed to the saints-errant the land they sought, even the Land of Promise, and then, having partaken of Christ's Body and His Blood, he went to heaven. One day the wind bore Brendan's boat northward to a horrid island. When they had come to within a stone's throw of it, they heard a great puffing and blowing of bellows, and a striking of sledges on anvils. But they could see nothing, wherefore they were sore afraid and blessed them oft. Then behold one of the islanders appeared and he was all hideous and black and burning with fire. And when he caught sight of Brendan's crew he stared full ghastly on them with great, staring eyes and hurried back to his forge, shouting "Ho! ho!" and, at that, all the dwellers of that island ran to the shore bearing iron tongs and glowing massy balls of fire which they hurled at the servants of Christ. But they harmed them not, but the sea, where they fell, seethed and hissed like a cauldron full of red hot coals. Wherefore the fiends roared and hurried back and fired their smithies, and all the island and the sea seemed one mass of fire, and all that day and night the terrified travelers saw the flames and heard the awful wailing and howling of the demons. They hoisted the sail, had out the oars and made haste away from that dreadful isle.

<sup>117</sup> Stokes' edition, pp. 113-114.



On the Feast of St. Peter they came to a place where the sea was perfectly clear. And under the water was a great city with castles and towers, and myriads of sea monsters and fishes, in the shape of all the beasts of the earth, lay on the bed of the ocean motionless, as if they were asleep, and each with the tail of another in its mouth. The monks were sore afraid and counseled Brendan to speak softly lest he wake the fishes and they break the ship. But the God-fearing admiral laughed and told them to fear not, and then, in the words of the Venetian version, "he began to sing the most he could, and as soon as he had begun the Mass, all the fishes arose round about the ship and some went under the waves and others stood out of the water like gnats on wine, and not one of them touched the ship but swam around it here and there at a respectful distance until the Mass had been sung, when they disappeared. The sailors next skirted the "Smoky Mountain," and after sailing due south a course of seven days, they came upon some strange-looking object standing out of the sea. According to the Provençal version, when they saw it from afar, some of them thought it was a wreck of a boat and others said it was a dead fish. The same doubt is expressed in a Dutch version which is literally translated from the Latin.<sup>118</sup> "Somich van den brueders sechden, dat het een vogel waer; somich waenden dat het een scepe waer; ende die man Gods hoerden dat si daer van, ende sechte: 'En wilt niet twisten; stuert dat scepe tot die stede'."<sup>119</sup> On coming nearer they descried that it was a rock, and thereon sat a shaggy, misshapen man. Before his face hung a cloth the size of a bag, supported between two iron poles, wherewith the wind and the waves smote him upon the eyes and up to the crown of his head, as a little skiff is struck by the tempest. When again the waves fell away they laid bare the rock whereon the unhappy man sat. The Anglo-Saxon<sup>120</sup> description deserves to be quoted:

A wrechedde gost, naked & bar, in meseise inouz:  
 Aboue him was acloth iteid: myd twei tongen vaste,  
 The nether ende tilde to is chynne; ouer al the wynd it caste,  
 Tht (wan tht) water him with drouz tht cloth, tht heng so heie,

<sup>118</sup> JUBINAL, p. 43.

<sup>119</sup> MOLTZEN, p. 33.

<sup>120</sup> Ashmolan, 1.521-529; *Archiv für das Studium der neuer. Sprachen u. Literaturen*, xxix Jahrf., 53 Bd., p. 32.

Bet, as the wynd it bleu, then wreche amydde the eie.  
 The wawes bete ek of the se bi uore & bihynde;  
 Wrecchedore gost then he was ne dorte nomon fynde.  
 S. brendan him bad agodes name to telle him wat he were.  
 & wat he hadde god mysdo, & wat hi dude there.

This "wretched ghost" was Judas Iscariot who, through the divine mercy, on Sundays and the other holy days of the year, enjoyed a mitigation which seemed happiness and repose in comparison with his ordinary sufferings in the pit of hell. It was part of the "theology of sentiment," in the Middle Ages, as distinct from the idea of an irrevocable damnation, to believe that the greatest of sinners and the one least worthy of pardon or pity enjoyed a respite from the intensity of his sufferings, because of some small fragments of goodness which he had done in his lifetime.<sup>121</sup> The stone whereon he sat, he once had placed in a muddy path for the ease of them who went that way; wherefore it easeth him now. The cloth which dulled the cut of the waves, yet lashed him in the eyes and face, he once had given to a leper, but it was bought with money that he stole from our Lord's purse, wherefore now it galls him more than it soothes. The iron forks, (or, according to some versions, the two oxtongues), which hung before him, he once had given to the priests of the Temple, whereon to hang pots, and, since they were bought with his own money, they are a comfort to him now, for the fishes gnaw on them and spare him. "Now," quoting from the Latin version, "when the vesper hour had covered the face of Thetis, the devils came to hale their fellow, Judas, to the master, the great devil, but, to their great chagrin, his torments were stayed for that night through the intercession of the blessed Brendan." In a fifteenth century German chap book on St. Brendan, Judas is made to say: "Had I had real rue, so would God have shown me His great grace and mercy, even though I had sold Him," and, in our own day, the French symbolist Paul Verlaine has maintained that Judas's punishment was because he had despaired: "Judas is damned," he says, "but not for having betrayed Christ; no, not for that. He is damned for having hanged himself in despair, for having doubted the infinite mercy of God."

<sup>121</sup> *Romania*, xviii, 1889, p. 636.

The meeting of Brendan and Judas is not described in the Lismore version, but it is found in other Irish manuscripts.<sup>122</sup> The lament of Judas on his sin, addressed to Brendan, is very powerful and poetic in the Old Irish:

Mairc dorighne maircc dogni. maircc a thurus for bith cé.  
Intí doní saint tarró. Maircc fa dó 7 maircc, a dhé.

Uch, a Brenainn, fégaídh me. cech a ndénaim damh is mo  
Ifern dona daer dubh dall. uch as ann atú sa béo.

Woe to him that hath done this. Alas for him that does it.  
Sad his journey in this world; the covetous man is joyless.

Ah, O Brendan, look at me. All I do brings me more pain.  
Dire hell, hateful, black, and blind: Alas, 'tis there I am living.

In the Tuscan prose version<sup>123</sup> there is a curious passage in which Judas gives the reasons why he betrayed Christ. From the Brendan legend, the Judas episode passed into Gautier de Metz's *Image du Monde* and into a poem of Baudouin de Sebourg; it is also found in a story of Huon of Bordeaux<sup>124</sup> which tells how, during a storm at sea, he perceived a man swimming in the midst of the waters. It was Judas, and his only protection from the fury of the wind and waves was a small piece of cloth which, while on earth, he had bestowed in charity. The meeting with Judas is described in greatest detail in the Latin *Vita Secunda*<sup>125</sup> and in the Norman-French poem, both of which contain passages which are not unworthy of being placed alongside the *Divina Commedia*. In fact, in his conception of the punishment inflicted upon Judas and because of the pity and commiseration which he feels for him, the unknown writer has produced something infinitely more tender and poetic than the picture which the great Florentine has left of him, with his head munched by Satan and kicking his legs in the air:

"Quell' anima lassù, c' ha maggior pena,"  
Disse 'l Maestro, "è Giuda Scariotto,  
Che 'l capo ha dentro, e fuor le gambe mena"

<sup>122</sup> Brussels, 5100-5104; Fermoy fo. 58a.

<sup>123</sup> VILLARI, *o. c.*, pp. 96-97.

<sup>124</sup> DUNLOP, *History of Prose Fiction*, London, 1896. I, p. 128.

<sup>125</sup> PLUMMER, *o. c.*, II, 286-287.

"That soul up there which has the greater pain  
 Judas Iscariot is," my guide averred.  
 "With head inside and legs that outside strain."<sup>127</sup>

Thence the voyagers sail south "glorifying God in all things," and on the third day they reach a small round island difficult of access, wherein they converse with Paul the Hermit, whose snow white hair covered him like a garment. He informs the godly sailors that they are near their journey's end, even "Dat lant der gelofften der heiligen," the "Terra Repromissionis Sanctorum." The Irish life of Brendan breaks off abruptly without giving any idea of the appearance of the earthly Paradise. A later scribe has tried to make good the defect by appending a long portion of a description of heaven as seen in a vision by another Irishman, Adamnan, but the addition has nothing whatsoever to do with the voyage of St. Brendan. Indeed, in all the versions the Land of Promise is described with a sobriety which appears excessive when we remember that this is the scope of the voyage and consider the proximity with which things of much less account are narrated.

When the days of their pilgrimage on the ocean were over, the seafarers reached home in Ireland where the news of their arrival spread rapidly. Their relatives rejoiced at their safe return and gave thanks to God:

La nuvele va par païs  
 Que venuz est de paraïs.  
 Ne sunt haitet sul li parent,  
 Ainz sunt tres tuz comunement.<sup>128</sup>

We may be sure that Brendan and his companions often sailed their voyage over in the gardens and halls of the cloister,—"qui navigant mare, enarrant pericula ejus"—and thus their adventures became hardly less edifying to the brothers who had remained at home than to be intrepid sailors themselves. One winter day as the man of God was strolling with the brothers, a storm of snow and hail came upon them, so that they could scarcely walk. The snow completely covered the ground. And the brothers said to one another, "Could the punishment in hell be worse than this cold?" Brendan, hearing their question,

<sup>127</sup> *Inferno*, xxxiv, 61-63. Sidney Gunn's translation.

<sup>128</sup> Anglo-Norman poem, lines 1816-1820.



answered: "Listen, brothers, to what I tell you. One day on my voyages we heard a great groaning and wailing in the sea, so that the spirit of each of us shuddered. And we sailed to a place nearby to learn the cause of the weeping. And behold we saw the mouth of the sea opened, and therein we espied a solitary rock, whereon sat that sad and piteous voice. For the sea swept over the rock from every side, and from the east it dashed waves of fire, and from the west waves of ice and of intolerable cold. And thus was verified the word of God, 'Let him pass from the snow waters to excessive heat, and his sin even to hell.'"

All the copies of the story conclude with a pious prayer for intercession. In the Old Venetian it runs in this wise: "May Brendan, in his holiness, pray God for me too, and may God give me grace to make good end of soul and of body. And also may he pray God for all who read this, his legend, and for those who hear willingly his story, to the honor of God and of him who was a good man, a saintly and upright monk from his boyhood to the day of his death. Deo Gratias. Amen."

Various attempts have been made to interpret the St. Brendan legend. It is, of course, out of the question to accept one extreme view of it and to regard it as a true narrative in every particular. Nor is the other extreme view any more likely to be correct, which is, to look upon the story as nothing but a hermit's dream, a pious romance or mystical allegory intended to represent the cloistral life, or a monk's progress from one ideal monastery to another. The tradition according to which St. Brendan became a celebrated sailor and discoverer who made a seven years' voyage in search of the Land of Promise must be based on some kernel of truth, which, however, has long since been obscured by the workings of the Celtic imagination. The very instincts that are most characteristic of the race among whom the legend arose, as disclosed in the literature of the pagan Irish—a profound religiosity, a desire to penetrate the unknown and to make the unseen world actual, a thirst for an ideal, a craving after new adventures and extravagant wonders—all prevail to a high degree in the voyage of St. Brendan. Superimposed on those typically Celtic qualities, are these virtues which are chiefly due to Christian influence—patience and charity, a feeling for humanity, equality

and democracy—Brendan addresses his brothers lovingly as “*commilitones mei*” and “*combellatores*,” “fellow warriors, soldiers, comrades”—a feeling of nothingness and helplessness in the face of the grandeur of creation and an utter faith in the power and goodness of God to avert all perils. There is also something particularly attractive about these sailor-monks who not only could fast and pray, but could sail a ship with some of the spirit of the buccaneers.

Ernest Renan has written a charming page à propos of the voyage of St. Brendan and the singular combination of Celtic naturalism and Christian spiritualism from which it sprang: “What more delightful dream than that Land of Promise where reigns perpetual day. There, all the plants bear flowers, all the trees bear fruits. Only a few privileged men have visited it, and, on their return, they are known by the fragrance which their garments keep for forty days. In the midst of these dreams appears with surprising truth the sensation of polar voyages picturesque with the transparence of the sea, vistas of ice islands melting in the sun, volcanic phenomena of Iceland, the sporting of whales and the characteristic appearances of the fiords of Norway; the sudden fogs and the sea as calm as milk; green islands crowned with verdure descending to the waves. This fantastic nature, created expressly for another humanity, this strange topography, dazzling with fiction and speaking with reality, make the poem of St. Brendan one of the most astonishing creations of the human mind and, perhaps, the most complete expression of the Celtic ideal.”<sup>129</sup>

Despite the profound study which has been given to the subject, considerable obscurity still remains as to the source of the episodes which have been employed to construct the mosaic-like story of the Voyage of St. Brendan: old Irish myths, reports of earlier sea voyages, Christian legends of Irish missionaries, and perhaps even the Orient, have probably all contributed material, though in different degree. Some of the episodes appear strikingly like reminiscences of classical literature, the *Odyssey* and the *Aeneid*, for example, with which the early Irish were familiar.

Navigation and shipbuilding had reached a high stage of development even among the ancient Celts. In the short cam-

<sup>129</sup> *Essais de Morale et de Critique*, 4 ed., 1889, p. 445.

paign which he carried on in Britain, Julius Caesar obtained ideas of naval construction from the native ships which he turned to advantage the following year, in his sea fight with the Celtic Veneti in the Bay of Biscay. Though the Romans were successful in that engagement, the naval equipment of the Celts was superior and there may have been some Irish ships in the fleet of the Veneti.<sup>130</sup> There is no reason to believe that Irish sailors were not at least as daring and enterprising as the mariners of other lands. Tacitus, writing in the first century after Christ, says that the harbors of Ireland were better known on the continent than were the harbors of Britain. In the fourth and fifth centuries of our era, the Irish carried on a flourishing commerce with southern and western Gaul, not via Britain, but directly, bringing back, among other commodities, wine in exchange for the products of their own country. They are known to have been north of the Clyde in the fifth century A. D., where they fought the Picts, the British and the Angles; that they were on the west coast of Wales and Cornwall in the same century is testified to by inscriptions of Irish origin which are found there. It is stated in the mythical history of Ireland that King Mogh Corb, son of Cormac Cas, in the third century, A. D. went, "with a manning of 300 ships," to invade Scandinavia.<sup>131</sup> Later, however, in the ninth and following centuries, when the Irish came into contact with the Northmen, who were above all a seagoing people, these Vikings controlled the seaport towns which they established in Ireland and gathered into their hands all Irish commerce. A mark of their influence is seen in the fact that most of the words for large ships and parts of a ship in Irish are of Scandinavian origin. In ancient Irish saga tales, such as *Echtra Connla*, "The Adventures of Connla," appear boats of glass in which fairy women came to earth, or copper boats, as in the tale known as *Serglige Conculaind*, "The Sick Bed of Cuchulainn," or such a crystal boat as Merlin sailed in in search of the blessed islands. There is mention also of a self-moving boat which led through a blinding mist to Manannan's marvelous island. But the Irish had also safer and more businesslike ships, provided with sails, ropes and tackle and everything needed to steer and

<sup>130</sup> *De Bello Civili*, I, liiii.

<sup>131</sup> KEATING, *History of Ireland*, ed. DINNEEN, II, 354-356.

manage the vessel. Adamnan mentions no less than nine kinds of ships as in use among the Irish of his day (seventh–eighth century), of which the “*navis longa*” and “*navis oneraria*,” cargo ships, must have been capable of going on extensive voyages. But the boats to which the Irish mariner monks trusted themselves on the sea were very light, their sides and bindings being of osiers fixed to some solid pieces of wood and overlaid with hides and smeared with oil and gum. They were small enough to be drawn overland, when necessary, and brought down again to the sea when it was time to leave. Boats of this kind are called *curach*, in Irish, and they are not quite extinct on the west coast of Ireland.<sup>132</sup> They are described, in ancient times, for example, by Caesar,<sup>133</sup> Lucan,<sup>134</sup> Pliny,<sup>135</sup> Avienus,<sup>136</sup> and Solinus.<sup>137</sup> Lucan speaks of the Britons navigating the ocean in their boats of osier: “. . . the bending willow into barks they twine, then line the work with skins of slaughtered kine.”<sup>138</sup> Sidonius Apollinaris<sup>139</sup> describes the British boatman,

. . . . Cui pelle salum sulcare Britannum  
Ludus et assuto glaucum mare findere lembo,

and Avienus tells how “They sew skins to skins and plow the pathless seas in furthest parts with keels of leather.” Finally, Auguste Brizeux, the poet of *Les Bretons*, describes the Irish sailor-monks:

Dans leurs barques d’osier recouvertes de peau  
Ils voguaient, engourdis par les vagues glacées  
Et les côtes partout de neiges hérissées.<sup>140</sup>

In the Irish Book of Lismore is a poem in four quatrains, by an unknown poet, which describes Brendan’s boat and crew, the company which he took with him and the number of ships in which they sailed. It begins, “*Trí longa seolais in saoi*”:<sup>141</sup>

Three vessels the sage sailed  
Over the wave-voice of the very wet sea;

<sup>132</sup> REEVES’ *Adamnan*, p. 170, note k.

<sup>133</sup> *De Bello Civili*, i, liiii.

<sup>134</sup> *Pharsalia*, iv, 130–135.

<sup>135</sup> *Hist. Natural.*, vii, c. 57.

<sup>136</sup> *Ora Marit.*, v, 101–107.

<sup>137</sup> *Polyhistor.*, c. 22.

<sup>138</sup> *Pharsalia*, iv, 136.

<sup>139</sup> *Carmen* i, 1.370–371.

<sup>140</sup> *Les Bretons*, chant III, p. 31.

<sup>141</sup> *Lismore Lives*, p. 106.



Thirty men in each vessel he had.  
Over the storm of the crested sea.

When he returned home from his first cruise his foster mother counseled him to sail again, but this time in a wooden ship. He then built in Connaught "a great marvelous vessel," which held all his household, his wrights and smiths, his plants and seeds, and everything that was needed for the voyage.

Brendan was not the only Irish monk who filled his sails with adventurous winds and embarked on a monastic journey. The *Anglo-Saxon Chronicle*,<sup>142</sup> under the year 891, tells of three Irishmen named Dubslane, Macbeth, and Maelinmuin, who set out to visit King Ælfred: "And they came in a boat without oars, from Ireland, whence they had stolen away; because for the love of God they desired to be on pilgrimage, they recked not whither. The boat in which they sailed was made of two hides and a half; and they took with them provisions for seven nights. And on the seventh night they came on shore in Cornwall and fared at once to King Ælfred." In Manus O'Donnell's *Betha Coluim Chille*, "Life of Columcille,"<sup>143</sup> is related an adventure of Columcille with Mongan mac Fiachna, son of the king of Ulster, who came to match skill and knowledge with him and who declared that he had knowledge of many of the countries and islands and the hidden isles of the world. "In especial know I the thrice fifty islands that are westward from Erin in the sea. And thrice the measure of Erin is each of these islands." "And who is it dwelleth in those lands and districts whereby until today we have had no tidings?" saith Columcille. "There dwell therein," saith Mongan mac Fiachna, "worshipful folk of fair shape and form, both men and women, and there be bright cows with red ears there that have with them calves of like hue. And there be white sheep, exceeding many. These be the cattle and gear they have."<sup>144</sup> Columcille himself was a good sailor. On a time that he was traveling the sea by the coast of Alba, a great wind arose so that the ship was in great danger of sinking. And through humility Columcille bailed the bilge-water out

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<sup>142</sup> Edit. Thorpe, ii, 69, Master of the Rolls Collection.

<sup>143</sup> Pp. 78-81.

<sup>144</sup> O'KELLEHER and SCHOEPPERLE, *Life of Columcille*, p. 78.

of the ship.<sup>145</sup> Many if not most of these sea tales grew out of the practice of Irish monks of seeking a solitary place of meditation, penance and prayer, in the deserts of the ocean. During the course of the sixth century there arose in the seacoast dwellers of Ireland the same desire to go forth and become hermits and missionaries which, in the preceding century, had won for their countrymen the reputation for wandering which they enjoyed during the early Middle Ages. Possibly another reason why the Irish sought retirement on distant islands was because Roman ecclesiastical customs were beginning to spread all over Ireland. At the close of the Synod of Whitby, held in 664, when the king of Northumbria decided in favor of the institutions of Saint Peter as against the Irish practices of St. Columcille, several conformed to the practice of their opponents, the others retired in silent discontent to Iona.<sup>146</sup> Later, with the spread of the new regulations, the stubborn Irish monks were obliged to retreat into the very ocean. This yearning for a place of utter retirement from the world became with the Irish a passion. It is constantly referred to in the lives of Irish saints and has left its impression on the topography of the country in the Latin word *desertum*, which, though disguised in Anglo-Irish writings under a variety of spellings, most frequently occurs as Dysart or Dysert. Such was the ascetic ardor of these Irish anchorites, as almost to outdo the hermits of the sandy deserts of Syria and Egypt. Yet deserts of sand still attached them to earth, from which, if they could, they would escape entirely. So they sought for a desert in the ocean: "Eremum in oceano quaerere," and "Pro Christo peregrinare votens, enavigavit," are constantly recurring expressions. Gradually their island cloisters studded the coast of Ireland, "insulas veluti monilia," "like a necklace,"<sup>147</sup> and the circle widened until finally, in the latter part of the fourth century,<sup>148</sup> there was hardly a spray-swept isle off the coast that was not occupied by a small community or by an Irish anchoret, and the more inaccessible and further their retreats were removed from the mainland, the more saintly were held to be those who

<sup>145</sup> *Ibid.*, p. 296.

<sup>146</sup> LINGARD, *The History and Antiquities of the Anglo-Saxon Church*, 2d edit., vol. i, ch. 1.

<sup>147</sup> AMBROSE, *Hexam.*, iii, c. 5.

<sup>148</sup> BURY, *Life of St. Patrick*, pp. 294-295.

dwelt in them. Many of these adventurers must have lost their lives which they had entrusted to cockle shells of wattled twigs, and, as no tidings were ever heard of them, the belief could easily have arisen that they had reached the far off shores of the Land of the Blessed, from which there was no return. In a litany in the Book of Leinster,<sup>149</sup> and the Speckled Book,<sup>150</sup> is mention of an "anchorite whom Brendan met in the Land of Promise, with all the saints that had perished in the dark islands of the ocean." Those whom they had left at home in the ease and peace of the cloister dreamed of the terrible adventures, which, they supposed, had befallen their fellows. These dreams they told for mere amusement or for edification; other tales were highly colored yarns, purporting to be accounts of their adventures in search of the Land of Promise, spun by the adventurers themselves who were fortunate enough to return to their native land. In Adamnan's *Life of St. Columcille* is mention of a certain Baitan, who was Columcille's first successor in the monastery of Iona, and who, along with others, sought a desert "in pelago intransmeabili."<sup>151</sup> About the same time, St. Cormac ua Liathain sailed to northern seas for the same purpose. He made at least three voyages and became known as Cormac Leir, "Cormac of the Sea,"<sup>152</sup> "qui tribus non minus uicibus eremum in oceano laboriose quesivit, nec tamen inuenit." Similar tales are connected with St. Ailbe (Albaeus), of Emly, who lived at the close of the fifth and the beginning of the sixth century, and his "family."<sup>153</sup> It is related of him that he had planned to sail to Ultima Thuli, but being dissuaded by the King of Cashel to undertake the voyage alone, he agreed to send twenty-four of the brethren in his stead. On his own journey, Brendan came upon the monastic family of Ailbe on an island which has many of the characteristics of the Land of Promise, though it is not identical with it. Punishment was sometimes inflicted by setting the guilty person adrift in a light skiff or wicker boat with one paddle, or in a leathern box without any paddle at all,

<sup>149</sup> *Book of Leinster*, p. 373, col. 4.

<sup>150</sup> *Leabhar Breac*, "The Speckled Book," p. 23, col. 2, l. 43.

<sup>151</sup> ADAMNAN, ii, 14; *Revue de l'histoire des religions*, viii, 1883, p. 704.

<sup>152</sup> ADAMNAN, i, 6; ii, 42; iii, 17; WAHLUND, o. c., xxii.

<sup>153</sup> COLGAN, *Acta Sanctorum*, p. 241.

with a vessel of meal and water and sometimes with a club for keeping off the beasts of the sea. Many even imposed such an ordeal upon themselves as a penance. This punishment of setting adrift is described in detail by Muirchu<sup>154</sup> and is referred to in the *Ancient Laws of Ireland*<sup>155</sup>: the criminal "must go unarmed to the shore, having nothing but a small and vile garment. He must bind his feet with an iron fetter and fling the fetter-key into the sea. He must then enter a 'navis unius pellis,' a coracle whose wicker framework was covered with hide only one fold deep, and, without food, sail, or rudder, commit himself to the mercy of the elements."

Besides the love of wandering, which was a peculiar ascetic trait of the early Irish Church, the mysterious attraction which the sea has always exercised on the minds of the Celts was a powerful impulse in driving many of the holy men of Ireland to the islands of mid-ocean. This attraction was reinforced by a lingering belief which they held in the existence of a delectable island beyond the waves, where the setting sun sinks in the western regions, and by the belief of the learned Fergil the Geometer, and possibly of other early Irish scholars, in the existence of men at the antipodes. This belief in a Great Land in the west was originally essentially pagan, and, even as such, vestiges of it still haunt the imagination of the longshore folk of Brittany and the west of Ireland. Such a belief in a happy other world is found, of course, among other peoples besides the Celts, but, with the latter, the spirit that pervades it is peculiarly Celtic. This pagan Elysium of the "Sidh" ("fairy") dwellers, the Irish called, and still call, Tír na n-óg, "the land of the (ever) young," Tír na mbeó "the land of the living," Tír na mban, or Tír na nIngen, "the land of women," Mag Mór, Mag Mell, Trag Mór, "the great plain," "the plain of delight," "the great strand," and by other names. The joys of this "Isle Delightsome," or "Lond of Biheste," were anything but spiritual. It remained for Christianity to add the spiritual element, and it is the incomplete amalgamation of Elysium and Eden which has produced the Irish conception of Tír Tairngire, "the Land of Promise," sought by Brendan.

<sup>154</sup> *Tripartite Life*, ii, 222, 228, clxxiv; O'KELLEHER and SCHOEPPERLE, *Life of Columcille*, p. xviii, note.

<sup>155</sup> Cf. *Chronicon Scotorum*, 622; *Cáin Adamnáin*, ed. Kuno Meyer, p. 43.



Men thought it a region of sunshine and rest,  
And they called it Hy-Brasil, the isle of the blest.<sup>156</sup>

The garments of those who had spent but a few hours in that Promised Land bore the sweet scent of its fragrance for forty days. In the Dutch "Brendan" the returned voyagers ask: "En kendi niet den roeke van onsen clederen dat wi in dat paradijs hebben geweest,"<sup>157</sup> "And know ye not from the fragrance of our garments that we have been in paradise?"

Thus one reason for the great popularity which the Voyage of St. Brendan enjoyed was that it had its roots in an older popular tradition. Another was that, unlike most of the other sea voyages, it had the good fortune to be written in Latin as well as in Irish. It thus came within the ken of western Europe and became a part of the world's literature. Moreover, it was pervaded by a strong mysticism, a peculiar sense of magic, a terrible yet graceful supernaturalism, a vivid love of natural beauty, and by luxuriousness of detail and color. Still another reason was that it combined the marvelous with the edifying and satisfied a natural desire to read of voyages even though one is not able to take part in them. The Irish imagination always ran riot in the oversea voyage literature; nay, the marvelous voyages of the Argo and of Ulysses are reasonable and possible when compared with those of the Irish. And what legends took rise among them! Legends of saints who put to sea in cockle shells and even in *stone* troughs, in which they were wafted without oar or rudder from Ireland to Wales or from Wales to Brittany. And what stronger proof of the reality of those voyages could we demand than the very stone troughs themselves which are still to be seen in Brittany and in which fond mothers place their babes as a cure for many of the ills that flesh is heir to!

When in the eleventh and twelfth centuries, Irish historians and encyclopedists gathered into great collections the disiecta membra of the old tradition, they quite arbitrarily classified them according to subject under several heads. The tales of the oversea type they divided into two classes, to which they gave the technical names "Longes" and "Immram." By "Longes," an abstract built on the Irish word *long* (Latin *navis longa*),

<sup>156</sup> Gerald Griffin.

<sup>157</sup> MOLTZER, *Leven*.

“a ship,” they meant a voyage entered upon involuntarily or a banishment over the sea. In later times the word was used to mean any banishment, not only by sea or abroad but even from one Irish district to another. The most famous example of the class is *Longes mac nUsnig*, “The Exile of the Children of Usnech.” The word “Immram” (pl. Immramha) had a wider scope. Its primary meaning was “a sailing round” or “circumnavigation,” but it came to import a voyage of discovery or adventure, or any freely undertaken sea voyage wherein the description of the incidents is the leading motive. The Voyage of Brendan is also called, in Latin, *Navigatio* and *Peregrinatio*, and *Muridecht Brenainn*, in Irish. These tales of the sea seem to have developed between the middle of the seventh and end of the ninth century. Though there must have been many such, only seven are catalogued in the Book of Leinster,<sup>158</sup> and, of these, only three are known to exist, to which must be added the Voyage of Snedgus and Mac Riagla, which is not mentioned in the catalogue. The “Immramha” may be divided into what, for the sake of convenience, may be called, the one, a pagan, and the other a Christian, group, though in all of them there is a curious overlapping of ecclesiastical and secular elements. In general, the pagan framework has been preserved in the Christian “immramha,” and it is only in spirit and influence that the two classes differ. The chief representative of the Christian class is the Voyage of Brendan. To this class belongs also the Voyage of the hÚi Corra, which in some of its parts is one of the earliest of the “Immramha.” From the events narrated, it would appear to belong to the middle of the sixth century of our era, though the manuscripts in which it has been preserved are much later. The Voyage of Snedgus and Mac Riagla, like the Brendan story, bears a strong ecclesiastical stamp. It is a poetic description of a voyage of some Irish clerics who were driven by a tempest northwestward to the Shetlands. The piece was probably written originally in verse, which was afterwards replaced by a prose version which appears to belong to the end of the eleventh century. There are, besides, many smaller tales or mere episodes having the character of this group, such as the story of the

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<sup>158</sup> *Book of Leinster*, 189c, l.29 fl.

Three Young Clerics and their Cat, the navigation of two Monks of the Order of St. Columba, who had been driven into northern seas and saw strange marvels there,<sup>159</sup> the Voyage or Exile of Breccan, who was shipwrecked off the Irish coast, famous in the literature and legends of Wales. Breccan had fifty boats trading between Ireland and Scotland, and on one of his voyages he was swallowed up in the great whirlpool. His fate was not known until, many years after, Lugaid, the blind poet, came to Bangor. The poet's attendants strayed from the town down to the strand, where they found the bleached skull of a small dog on the beach. They brought it to Lugaid and asked him whose it was. The poet commanded them to put the end of his poet's wand upon the skull, and then he told them that the skull was that of Breccan's little dog, and that Breccan himself with all his ships and people had been drowned in the whirlpool which ever since is known as "Breccan's Cauldron." Of the "Immratha" which are pronouncedly secular, the most remarkable are *Immrath Brain maic Febail*, "The Voyage of Bran to the Land of the Living," which, partly by reason of the name of its hero, may have had considerable influence on the development of the Brendan legend—in fact, there are almost identical episodes in both stories—and *Immrath Mael Duin*, "The Voyage of Maelduin," which has always been regarded as the type of this class of mythic literature, since it is both the oldest and shows no signs of Christian influence. Its composition probably antedates the raids of the Vikings in Ireland. Both the Maelduin and the Brendan story have so many points in common that the latter would appear to be nothing but the Christian adaptation of the former, or at least to have had its principle source in it.

Thus, in these and other pagan "Immratha," the author of the Voyage of Brendan had a framework ready at hand and elastic enough to allow the inclusion of all sorts of adventures, but it would be difficult to account for his choice of Brendan as his hero, unless the legend was founded on some basis of fact. In the earlier versions of the saga, Brendan set out in search of a place of retirement amid the waves of the ocean. In the later conception of the event, he engaged in a seven years' voyage to

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<sup>159</sup> TODD'S *Analysis of the Book of Fermoy*, p. 28.

discover the Earthly Paradise, and it is on the strength of this that he has chiefly acquired his reputation of a navigator. The former idea must have had an historical basis: it was only one of a large number of cases of which there can be no uncertainty. Whatever doubt remains concerns only Brendan's reputed voyage to the Land of Promise. He had been preceded in his quest, as we have seen, by his master Barintus, and by Mernoc, and in turn Brendan's example was followed by his favorite disciple, Machutus. This youth, who is also known as Maclovius, or in modern times as Malo, was born between 510 and 520 in Monmouthshire, and, consequently, was a Welshman but, according to Joannes a Bosco he was an Irishman, and according to Sigebert of Gembloux, a Breton. The story of his life is nearly as remarkable as that of his master. He became a disciple of Brendan at Llancarvan, in his native county, and is credited with having been one of the sailor-monks who sailed under the great Irish navigator. In the course of the development of the legend of St. Malo, the rôles of master and disciple have become inverted and in some versions the pupil seems to have usurped the place of his superior and got his celebrity, it would seem, at the expense of St. Brendan. St. Malo also was the hero of a strange Sindbad-like adventure on a whale's back and he is said to have been persecuted by the wicked Britons who, owing to a curse which he had laid upon them, suffered various reverses in battle. Saint Brendan intervened in the quarrel. In the following lines Johannes de Garlandia describes the punishment which Brendan inflicted upon the Britons for having ill-treated his disciple:

Fracta pace Deus irascitur: Edocet illud  
 Prælustri sancto Scotia clara viro.  
 Brandanus Eusebio maledixit teste Britannos:  
 Iccirco flebant multa pericla pati.  
 Trans mare se misit et eos prece solvit eorum;  
 Et peregre licuit ire venire viro  
 Frangentes igitur pacem maledictio franget;  
 Gratia nec fractos quae reparabit erit.<sup>160</sup>

Sufficient instances have perhaps been adduced to show that the early medieval Irish were daring and enterprising sailors,

<sup>160</sup> USSHER, *Works*, vi, p. 51-52.



and, what is more, it is now generally held by geographers that it was Irish sailor-monks who effected the earliest voyages northward to the Arctic Circle, of which there is literary mention. The celebrated Irish geographer Dicuil has never been charged with being a fantastic writer. About the year 825 he wrote his famous work *Liber de mensura orbis terrae*, in which we find the following statement: "A certain priest who is worthy of credence has told me that, after a sail of two summer days and one night in a small ship with two thwarts, he landed on one of the islands (Shetlands). There is also another group of small islands (Faroes) divided from one another by narrow sounds, in which for about one hundred years (i. e. from 725 to 825) dwelt hermits from our Ireland. But as from the beginning of the world these islands were always deserted, so now, because of the destruction by the Northmen, there are no anchorites on them, but they are occupied by great flocks of sheep and a great variety of sea birds." Dicuil's statement is confirmed by Icelandic sources, and there is an interesting bit of Irish testimony to the same effect, going back two and a half centuries earlier. In the year 565 St. Columcille happened to be at the court of Brudeus, the converted king of the Picts of Scotland, and, the chief of the Orkneys being present, he told the king that some of his clergy had lately emigrated in the hope of finding a desolate country "in the impenetrable ocean," and he asked Brudeus to recommend those monks to the chief of the Orkneys so that he might take them under his protection.

It is now known positively that Irish anchorites were in the Orkneys as early as the year 579 and that they were driven out of the Shetlands in 620. It is also recorded that, about the year 670, some of them came to the Faroes; nor were they necessarily the first comers, but they may have been going to kinsmen who had settled there we know not how much earlier. But the tranquillity which they sought in those northern regions was of short duration: neither the rigorous climate nor the dull skies could save them from the incursions of the robbers of the sea, which, beginning in 725, finally in 795, drove the Irish settlers to an uninhabited island in the sea of ice which we now know as Iceland. In the year 861, even this place of refuge was discovered by the Northmen. It so happened that a Norwegian

pirate named Nadoddr, while sailing toward the Faroes, was surprised by a storm and driven within sight of a strange land covered with snow.<sup>161</sup> He went ashore, climbed to a tall mountain, looked for a sign of habitation, and returned to Norway, praising the verdure and climate of the land he had visited and which he named Snaeland "Snowland." Nearly a century elapsed and, during the political troubles in the reign of Haraldr Hárfargi "Harald the Hairy" (860-930), the first king of Norway, many Norwegian refugees sailed over to Iceland and forthwith proceeded to inflict upon the Irish settlers there even worse cruelty and oppression than they themselves were fleeing from in Norway. Most of the Irish were slaughtered. Of those who escaped, some no doubt were lost at sea; others found their way back to Ireland, and still others, perchance, reached Greenland and even the shores of the Western Continent. The Book of Leinster<sup>162</sup> and the Martyrology of Donegal<sup>163</sup> mention the massacre of Donnan, abbot of the island of Eig (Egg), slain as he said Mass, and of his fifty companions, whose names are given. It remained, however, for a descendant of those Norwegian invaders, namely, Ari Thorgilsson, the father of Icelandic history, surnamed Fróde "the Learned" (1067-1148), to atone for the wrongs which his forefathers inflicted upon the unfortunate Irish colony, by handing down to posterity the most precious account we possess of the presence of the first Irish navigators in Iceland. In his *Islandíngabók*, and similarly in the Prologue to *Landnáma*, he says, speaking of Iceland at the time the Norwegians reached it: "Thâ voru hêr menn kristner, their er Northmenn kalla papa, en their fôru síthan a braut, af thví at their vildu eigi vesa hêr vith heithna menn, ok lētu eptir boekr Írskar ok bjöllur ok baglar. Af thví mátti skilja at their voru menn Irskir." Christian men were there whom the Northmen call Papae, 'priests,' and they left the place because they did not wish to remain there with pagans, and they left behind them Irish books, bells and croziers, from which one may conclude that they were Irishmen." We are not to conclude from this, however, that all the Irish Icelanders

<sup>161</sup> *Islands Landnámabók*, pt. I. ch. I, p. 5-6.

<sup>162</sup> *Book of Leinster*, 359a.

<sup>163</sup> April 17.

were clerics. According to the *Breve Chronicon Norvegiae*,<sup>164</sup> "Papae vero propter albas vestes, quibus ut clerici induebantur, vocati sunt, unde in teutonica lingua omnes clerici Papae dicuntur," "They are called Papae because they wore white clothes and dressed like priests, wherefore in the Teutonic tongue all priests are called 'Papae.'" This word, which may be simply the Latin word *papa* or from the ecclesiastical use of *papa*, "master," has left its mark to this day on several of the islands in the Shetlands group and thereabouts. The Norwegians also called the Irish Icelanders "Westmen," "men come by sea from the west," that is, from Ireland, which, to the Norwegians, was a western land.

This article is not intended, nor is the present writer competent, to treat, with the fullness it deserves, of the thorniest question which still awaits solution in the intricate St. Brendan problem, if indeed the question can ever be decided without peradventure, namely, the discovery of America by Irish seamen. The literature on the subject is almost without limit and most of it has been printed. This material, however, both published and unpublished, must all be thoroughly sifted again with the closest scrutiny, and new light thrown on the subject from untried angles and with the aid of all the resources of Celtic and Scandinavian philology, geography and the allied sciences. Here it will be sufficient to state briefly a few phases of the problem and to refer to some of the greatest authorities for a more detailed discussion of the subject.

Most of our information concerning the early voyages of the Irish we owe to Icelandic historians, who have never been accused of drawing overmuch on their imagination or of lacking in a good memory, sobriety, and veracity. The twelfth century Danish historian, Saxo Grammaticus,<sup>165</sup> speaking of them, could truthfully say, "Indeed, they count it a delight to learn and to consign to remembrance the history of all nations, deeming it as great a glory to set forth the excellence of others as well as to display

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<sup>164</sup> In *Monumenta historica Norvegiae*, pp. 89, 208. L. Duvau, in *Journal des Savants*, 1899. pp. 697 ff.

<sup>165</sup> *Saxonis Grammatici historia danica*, recens. Müller, Copenhagen, 1839, I, pp. 7-8.

their own." There are three Scandinavian documents which are supposed to refer to Irish settlements in America. In the *Landnámabók*, Ari Thorgilsson, referred to above, tells how his great-grandfather, Ari Marsson, a powerful Icelandic chief, who lived toward the end of the tenth century and was descended from Carroll (Irish *Cearbhal*, Icelandic *Kiarvalr*), king in Dublin, and some other Icelandic adventurers were blown by a storm upon Hvíttramannaland, "White Men's Land" (that is, men of white (not red) skin, or because they dressed in white), by some called Írland it Mikla, "Great Ireland." That country, it has been proved, was situated toward the west, near the sea and near Vínland it Góðha, "Wineland the Good," six weeks' sail, as they said, from Ireland. Ari goes on to relate how his great-grandfather was hospitably received by the Christian settlers in "White Men's Land," was converted and became chief of the colony. This story was first told by a certain Hrafn Hlymreksfari, "Hrafn the Limerick trader," who was a contemporary of Ari Marsson and had lived for a long time in Limerick, Ireland, and had probably heard it from Irish or Icelandic sailors returned from "White Men's Land." Further, Ari Fróde records that his own uncle, Thorkell Gellison, remembered hearing Icelanders say that they had heard Thorfinn, Earl of the Orkneys (whose father Sigurd was killed at Clontarf, in 1014), tell about Ari Marsson, how he had been recognized in "White Men's Land" and settled down there. Now, this celebrated expedition of Ari Marsson must have taken place about the year 983, and Vínland, near which was "Great Ireland" or "White Men's Land," is generally regarded as corresponding roughly to the northern New England States and New Brunswick. It must be admitted, of course, that it does not necessarily follow from the mere fact that the new land was called "Great Ireland" that it had been discovered by the Irish; it is just as possible that it was so called merely because of some imagined resemblance to Ireland. It is interesting to note that an echo of the Scandinavian belief in the existence of "Great Ireland" was heard as far away as Sicily, whither the Normans had carried it with them and where, in the twelfth century, the Arabian geographer Edrisi translated the name of the country into Arabic as "Írlandah-al-Kabirah."



The next Icelandic text which is supposed to refer to pre-Columbian Irish in America is the *Eyrbyggja Saga*, which was composed after the year 1148. It tells how a certain Iclander, Gudhleif Gudhlaugsson, was sailing home from Ireland, whither he had gone on business, when his ship, being west of Ireland, was driven by a great northeast wind southwestwards, until finally it reached a great land where the people seemed to be speaking Irish. After spending some time among them, Gudhleif and his companions returned to Ireland where they passed the winter and then in the spring sailed home to Iceland. The third of these texts is the mythical saga of Thorfinn Karlsefni, also known as the Saga of Eiric the Red, who, while sailing from Vínland to Greenland, which he discovered in 986, was driven by a south wind to Markland (Newfoundland) which, he was told, faced "White Men's Land." Still another possible reference to Írland it Mikla may be seen in the famous work of the Venetian Zeno brothers, though the authenticity of the narrative has been disputed. They engaged in several voyages late in the fourteenth century and on their return they reported rumors of an island far in the west. They landed and met one of the inhabitants who spoke Latin, and from him they learned that the island was called Estotilanda, which may possibly point to "Great Ireland," Labrador, or to some other northern region on the east side of America, or may be merely an error for Escotilanda ("c" and "t" being often indistinguishable in medieval manuscripts) and refer to Ireland or Scotland. It is the "cold Estotiland," of which Milton wrote.<sup>166</sup>

Probably many more Icelandic mariners than those mentioned here were driven by violent winds on to the coast of "Great Ireland," but those are the only ones whose names have been preserved. In view of the frequent sailings off the west coast of Ireland, which is proved by numerous voyages that are recorded as having taken place during a century at least to and from the northern islands, it would be surprising if no Irish ship was blown out of its course in a storm and forced to cross the Atlantic. It need not be objected that such extensive voyages were not feasible in the simple vessels that were in use in those days. Some no doubt were shipwrecked, but that the feat was not impossible

<sup>166</sup> *Paradise Lost*, x, 686.

has been proved by authentic cases of boats no larger than those of the Irish drifting or in some way making the trans-Atlantic voyage. Furthermore, it is known positively that from the year 1003 to the year 1347 sailings between Iceland and Nova Scotia were not uncommon. While the Icelandic texts just quoted may prove nothing or may prove very much, this much is certain, that the Icelanders themselves believed that it was the Irish who first reached the western shores and first introduced Christianity into the New World. Nowhere do they ascribe to themselves the credit or glory of the discovery. Even had they been so disposed, one may conjecture that the claims of the Irish were too notorious to be disputed. And is it not inconsistent that, while nobody hesitates to take the candid word of the Scandinavians when they state that the Irish had preceded them to Iceland, their most positive statements that they had also gained the start of them in reaching America awaken suspicion? While, then, it has not yet been proved, to the entire satisfaction of all unbiased minds, that America was first discovered—and in part colonized—by Irish mariners, it would be unreasonable to reject *en bloc* all the evidence which has been advanced in favor of the reality of the Irish sea voyages, merely because there is so much of the marvelous in them. The early writers, unfortunately perhaps, were not so much concerned with placing on record historical events and geographical discoveries as with providing edifying or amusing stories, and it is precisely the fabulous elements that explain the preservation of these legends. While we ought not to be too positive about asserting or denying the truth of the events narrated, it is not too much to allow that there must have been some framework of fact on which was woven the web of adventure. The possibility, nay, the probability, of Irish forerunners of the Norsemen in America has been admitted by some of the most eminent modern geographers, Alexander von Humboldt, for example, whose opinion deserves to be quoted: "I do not at all share the contempt with which these national traditions have often been treated. On the contrary, I am firmly persuaded that with a little diligence the discovery of facts entirely unknown today will clear up many of these historic problems." It has also been admitted by such distinguished historians as Rafn, and Tarducci, and by the American authority who has made the most

exhaustive study of the question: "It seems likely," says Mr. Babcock, "that America was actually reached by the Irish even before the Norsemen and certainly long before all other Europeans;"<sup>167</sup> and again, "In view of what they (the Irish) really achieved, their known fearlessness and very special impulsion, why should it be incredible that in one thing more they should outstrip others, reaching at some point the mainland of America, though they might not be able to return, and their settlements must die out if reinforcements failed? If their supplanters in Iceland, the Norsemen, had not recorded the presence there of these ecclesiastical Irishmen, it is likely that we should still be debating it today, though it continued so long;"<sup>168</sup> and finally, "One must feel that Irish monks, blinded to everything beyond their absorbing purpose, may very well have been here before any Norsemen; but it seems at present beyond proving."<sup>169</sup>

It is to be feared that the case for the Irish discoverers has been discredited by the extravagant nature of some of the claims advanced in their favor by overzealous partisans. There have been many fantastic notions regarding the Celtic pre-Columbian discoveries of America. The height of absurdity was reached some fifty years ago by a French geographer who maintained that the Irish in America were descended from Brendan or from some one of the obscure Irish precursors of Christopher Columbus, and that there is a close likeness between the Irish language and the Algonquin and other Indian dialects. Some of these would-be philologists have indeed proved to their own satisfaction that the word Algonquin itself is of Irish origin! It will be sufficient merely to mention in passing some of the most fanciful statements which have been put forward in connection with this subject. From time to time we read in the newspapers of the discovery of Celtic remains in the New World. Wherever towers are found, as in Colorado and New Mexico, showing the slightest resemblance to the round towers of Ireland, or heaps of stones suggesting Irish beehive cells, the discoverers at once jump to the conclusion that they must be due to Irish builders. The letters of old navigators, like Cartier, Champlain, and Cortes, have been ransacked for

<sup>167</sup> W. H. BABCOCK, in *The Glories of Ireland*, p. 37.

<sup>168</sup> Smithsonian Miscellaneous Collections, p. 27.

<sup>169</sup> *Ibid.*, p. 30.

the purpose, and any superficial analogies which they show to have existed between the rites and customs of the American and Mexican Indians and Christianity have been singularly exaggerated and attributed to the influence of Irish missionaries. The Indians, as is well known, had immemorial traditions of the presence of white men in the country before the coming of the Spaniards, and some of their tribes were taught that their ancestors crossed a great lake full of islands, very much as Irish sailors may have crossed the Atlantic by using the northern islands and Greenland as stepping stones. Some writers have held that the white Esquimaux are descendants of early Irish settlers! The civilization that existed in Mexico from the seventh century onward has been said to have been founded on the laws and customs of the ancient Irish, and some have even gone so far as to assert that Quetzalcohuatl, the more or less mythical Mexican hero-god or reformer, was one of these Irish legislators, or, who knows, perhaps even St. Brendan himself! But the Welsh were the greatest sinners, in the long yarns they spun of Indians speaking Welsh or Irish.<sup>170</sup> This was chiefly in the days when celtomania was rampant. For example, at the time of Sir Walter Raleigh, reports spread in England that the English colonists in Virginia were surprised to be saluted in Welsh by the redskins. Then there is the well-known case of the Rev. Morgan Jones, who was made prisoner in Virginia in 1669 by the Tuscaroras, who, he discovered, spoke a language resembling his own. Jones afterwards preached to the Indians and became their adviser in difficult matters. An almost identical story is told by Charles Beatty in his *Journal of Two Months' Tour* (1768), how a party of Carolina savages were about to scalp him, but they spared his life when he happened to exclaim a few words in Gaelic. Captain Stewart believed that he had come across Celtic books among the Natchitoches on the Red River,<sup>171</sup> and the Carolinians were said to possess a copy of the Bible in Irish. All these questions were for a long time a hotly controverted point of Welsh history. A few years ago a rusty knife blade, bearing the date 1257, and heavily incrustated with sulphur, was dug up

<sup>170</sup> *Dictionnaire des Sciences Naturelles*, t. xxi, p. 392; *Revue Encyclopédique*, No. 4, p. 162.

<sup>171</sup> HUMBOLDT, *Examen crit. de l'histoire de la Géogr. du nouv. Cont.*, 1837, ii, 144



from an Indian mound near Sulphur Springs, Ark. The finder, Mr. Thomas W. Barton, also claimed to have collected legends among the Creek Indians of the existence of a colony of white men among them some 600 years before, and that the Creek language has preserved many Welsh words which have been handed down from generation to generation. According to Mr. Barton, some boat-loads of Welshmen must have been blown across the Atlantic into the Gulf of Mexico, where they entered the Mississippi, went up the Arkansas, and became assimilated with the Indian tribes of New Mexico and Arizona. While all such stories as those just cited must of course be received with the utmost caution, the Welsh really had a naval hero whose fame bid fair for a time to rival that of St. Brendan himself. It is an historic fact that in the year 1170 a dispute arose as to the succession to the throne of Owain, king of Gwynedd, North Wales. One of the princes, Madoc, disgusted with the civil wars, is said to have decided to leave his people and to set sail due west in the ocean. After a while he returned home, and, as a result of the glowing account which he gave of the land he had visited, he had no difficulty in persuading a large number of his countrymen to accompany him on another voyage. This event is referred to in the Welsh Triads<sup>172</sup> (transcribed probably in the twelfth century) which, enumerating the "three complete losses suffered by the Isle of Britain," mention "Madawg ab Owain Gwynedd," who put to sea in ten ships with three hundred men, "ac ni wyddys i ba le ydd aethant," "and arrived, no one knows where." It is also narrated by Caradog of Llancarvan in the *History of Cambria*, and by divers other historians.<sup>173</sup> In the margin of the St. Gall manuscript<sup>174</sup> is the following gloss in Old Irish: "Do inis maddoc dún. i. meisse 7 coirbbre," which may mean "we belong to the island of Madoc, I and Cairbre," and refer to an Inis Madoc (Island of Madoc), in the lake of Templeport, County Cavan, Ireland, or to a St. Maiddoc, or Mogue, of Ferns, who was born

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<sup>172</sup> Myvyrian Archaeology of Wales, p. 401; J. LOTH, *Les Mabinogion*, 2 ed., ii, pp. 301-302.

<sup>173</sup> HAKLUYT'S *Voyages*, iii (1600), p. 1; *The History of Cambria, now called Wales*, . . . trans. by Humphrey Lloyd, . . . corrected . . . by David Powel, London 1584, pp. 227-229.

<sup>174</sup> Page 194a.

near that lake.<sup>175</sup> Robert Southey made *The Voyage of Madoc* into an epic, now almost forgotten, and Thomas Stephens, the historian of Welsh literature, gathered the material into an exceedingly interesting though imaginative volume entitled, *Madoc, An Essay on the Discovery of America by Madoc*.<sup>176</sup> As late as the year 1792 a zealous Welshman named John Evans undertook a voyage to America to visit the Welsh colony which was believed to have been left here by Madoc. After traveling far and wide, exhausting his funds, being taken for a spy, thrown into prison and suffering many other hardships, he abandoned the quest and died of fever.

But, to return to St. Brendan. There does not seem to be any valid reason for doubting his existence, nor for doubting that he did make the voyage or voyages attributed to him. We shall probably never know positively what real journey is hidden under the accretions which grew in extravagance with each passing generation, or the exact time at which it was performed. Brendan's first sail would appear to be limited to the islands off the west coast of Ireland, perhaps extending to the Orkneys, the Hebrides, or the Faroes; the latter is unquestionably referred to in the description of the Sheep Island. His second voyage indicates a more extended navigation over a vast expanse of ocean in a more southerly direction, beating about from one island to another in the archipelagoes of the eastern Atlantic. In the course of time the accounts of the two voyages became contaminated, and while we find that some of the versions represent Brendan as sailing west, as is rather to be expected, others read "contra solticiū estivale," "encontre midi," or "vers orient," eastward and southward. For the same reason, we find in one and the same text mention of extreme cold and floating structures which may be icebergs, and other phenomena belonging to high latitudes, together with luxuriant herbage and foliage, singing birds and other features characteristic of a temperate or subtropical climate. Consequently it is almost impossible to trace with any confidence on a map the course followed by Brendan. Yet some of the geographic details are curiously accurate, and all the evidence

<sup>175</sup> J. C. ZEUSS, *Grammatica Celtica*, xiii; O'CURRY, *Manuscript Materials*, p. 27. JOYCE, *Social History of Ancient Ireland*, I, p. 489. E. HOGAN, *Onomasticon Gadelicum*.

<sup>176</sup> London and New York, 1894; *Revue Celtique*, xv, 124.

seems to combine to indicate that his first stopping place was most probably the Azores, and then the Madeiras. Curiously enough, one island of the latter group is called Las Desertas, and another bears the name Porto Santo, which can be traced back at least to the middle of the fourteenth century, if that has any bearing on the question. It is significant also that some of the Madeira Islands formerly bore birds' names; the chart of Gabriel de Valesque, 1439, has drafted an island, apparently in the Azores, called Ylha de Oesels. These may be souvenirs of the Bird Islands, which play such a prominent part in the Voyage. Brendan's next haven was in the Canaries, which were also celebrated for their sheep and birds. The Island of Fire has been identified with Hecla, but it is much more likely that by it is meant Tene-riffe, which may have been at that time in eruption. Brendan next seems to have made a considerable sojourn in and near Cape Verde Island, and may even have set foot on Africa near Mount Atlas, where he came to a great river, though this latter excursion is altogether unlikely. Thus far it seems only reasonable to follow him on his voyage. But it is not without the bounds of possibility that on his way home his boat was caught by favorable trade winds and swept into an ocean current. The southern branch of the Gulf Stream passes around Maderia and the Canaries, and its extension is the North Equatorial Current which empties into the sea of the Antilles and the Bahamas. This would carry him necessarily in a great sweep southwest and west to the coast of North or South America.

However gratuitous the attempts which have been made to plot the course of Brendan's voyage, there is no doubt that the spread of the story had a considerable effect on the development of cartography and geographical knowledge. Even though conjecture was given a wide latitude by the early map makers, there seems to have been, for a time at least, a sort of general agreement as to the location of St. Brendan's Islands or, later, Island. Their earliest appearance, thus far recorded, is on the so-called Hereford (England) map which was made by Richard de Haldingham about the year 1275 or 1280, that is, shortly after the discovery of the Canaries.<sup>177</sup> There they are put down with full confidence opposite Mount Atlas, in the location of the

<sup>177</sup> WESTROPP, p. 240 ff.

Canaries, the identification being, no doubt, due, to some extent at least, to the influence of the ancient geographers who placed the Fortunate Islands in that region. The reading on the Hereford map is "Fortunate Insulae sex sunt Insulae Sct Brandani," "The Fortunate Islands. There are six. The Islands of St. Brendan." The Hereford map was not based on actual discovery, however. The first map drawn along the lines of what may be called serious geography is by Angelinus Dulcert, of Majorca, which dates from 1339. It marks the Islands of St. Brendan distinctly as "Insulle Sa Brandani." The Parmesan map of the Pizzigani Brothers, which dates from 1367,<sup>178</sup> agrees with the Dulcert map in identifying and naming the islands of St. Brendan. It contains not only the legend "Isola Marieniga, isola Canaris, isola Brandani," but also a figure in a monastic garb, intended perhaps to represent St. Brendan himself, bending over the islands as if bestowing a blessing upon them. In general, the maps of the fifteenth century, such as that of the Genoese Battista Beccario, the Weimar map, the maps of the Venetian Graziolo Benincasa, of Fra Mauro and of the Venetian Andrea Bianco, all identified St. Brendan's Island with Madeira, less often with the Canaries. The map of Jacobus de Zireldis (1443), however, places these islands north of Ireland, while the portolano in St. Mark's, Venice, shows an island not far from the west coast of Ireland with the legend "La Montagna de Sto Brandan." Toward the end of the fifteenth century we begin to see the Brendan island moving toward the west and coming nearer to the Equator. At first, the words "St. Brendan's Fortunate Islands" lie between the Madeiras and the Azores and may apply to either group or to both. In Bianco's second great map of 1448, the wandering island is westward of the Azorean archipelago, the largest island of which, corresponding to what is called Terceira today, bears the title "Ya fortunat de sa beati blandan." In the same year as the discovery of America appeared Martin Behem's (Bohemus) celebrated globe, at Nuremberg, on which St. Brendan's Island is placed still farther west and south in midocean, lying between Africa and South America and near the Equator. It seems to be confused with the Antilles and bears the following legend in German: "Nach Christi Gepurt 565 Jar kam Sandbrendan mit

<sup>178</sup> JOMARD, *Les Monuments de la Géographie*.



sein Schiff auf diſe Inſel, der doſelbſt vil wonders beſah und der über ſiben Jar darnach wider in ſein Landt zog." "In the year 565 after Chriſt's birth, Saint Brendan, with his ſhip, came to this Iſland. He there ſaw many wonders, and after ſeven years he came again to his own land." On the map which the Florentine Paolo Toſcanelli made for Chriſtopher Columbus and which ſerved as the great diſcoverer's ſailing directions on his firſt voyage, the iſland of St. Brendan occupies its cuſtomary place ſouthweſt of the Canaries and Madeira. In the ſixteenth century, as the ſeas came to be better known, map makers were forced to locate St. Brendan's Iſland more and more out of the range of navigation. Its general trend was now northward and weſtward, though the Engliſhman, Thomas Nicholls, ſtill identified it with Madeira. On the magnificent map painted on parchment, by order of Henry II of Englan, it is located between Iceland and Newfoundland. About the ſame poſition is assigned to it in the ſo-called Sebastian Cabot map of 1544, which places it in the latitude of the Straits of Belle Iſle in the waſtes of the North Atlantic. In Ortelius's map (1560), it is brought ſomewhat nearer to Iceland, weſt of and in the latitude of Ireland. Similarly in Mercator's map of 1569. In the map by Mathias Quad, of Cologne (1608), it is ſhown well out to ſea between Ireland and North America. Even in the eighteenth and nineteenth centuries St. Brendan's Iſland ſtill exiſted on paper; for example, in a French geographical chart of as late a date as 1755, in which it is placed 5° weſt of the iſland of Ferro, in latitude 29° N., and, finally, it took refuge near the Mascarene Iſlands in the Indian Ocean.

But though St. Brendan's Iſland conſtantly ſhifted poſition and finally diſappeared altogether from geographies, a belief in its exiſtence was confidently clung to during the entire Middle Ages and even after the oceans had been traversed and known in all their parts and the American coaſt had been diſcovered from Labrador to Tierra del Fuego. It was ſuppoſed to be an iſle of ſupernatural beauty and wonders, and occupied by a ſaintly Chriſtian people; an echo of this belief is expreſſed by Camões:

Passadas tenho ja as Canárias ilhas,  
Que tiveram por nome Fortunadas.<sup>179</sup>

<sup>179</sup> *Oſ Lusiadas*, Cant. v, eſtan. viii.

Having left the Canarian Islands far behind—  
Named of yore "The Fortunate."

In his *Imago Mundi*<sup>180</sup> (*Image du Monde*), written in 1130, Honoré d'Autun describes the paradisiacal island which is found only by chance and sought for in vain. He calls it "Quaedam Oceani insula dicta Perdita," and adds, "ad hanc fertur Brandanus venisse":

Une autre ille est que on ne puet  
Veoir comme on aler se veult,  
Et aucune fois est veue:  
Si l'appelle on l'Ille Perdue;  
Celle ille trouva sains Brandains,  
Qui mainte merveille vit ains.

Brendan's Island is also referred to in the *Weltchronik* of Rudolf von Hohen-ems (middle of the thirteenth century), who thus describes it: "Ein îsel heizet Perditâ—das irdensche Paradîs," in which all one's desires are fulfilled:

Der vil wunderliche gotes degen  
Der abbet sante Brandân  
Kam drin—als ich vernomen hân—  
Übr manic hundert jâre sider  
Dâ sich liez ûf die erde nider  
Un Nôê diu grôze diet.<sup>181</sup>

The Abbot, St. Brendan, God's very wonderful knight, came thither—as I have heard—many hundred years ago, when Noah with his numerous folk let himself down on earth.

While engaged in missionary work in Guatemala, Friar Alfonso de Espinosa, a member of the Order of Preachers, heard of the Holy Image of our Lady of Candelaria, in Teneriffe. He afterwards spent many years on that island, and in his book *Del Origen y Milagros de la Santa Imagen de Nuestra Señora de Candelaria*—an interesting work, though of uncertain trustworthiness, published in 1594—he describes how the venerated image had been discovered on the seashore, and quotes a tradition of the few surviving members of the Guanches, or old native population of Teneriffe, to the effect that a party of sixty strangers with a bishop among them had long ago landed in the north of the island, at a place called "The Gathering Place of the Mighty One."

<sup>180</sup> I, 36; *Patrologia Lat.*, c'xxii, p. 133.

<sup>181</sup> *Zeitschrift für deutsche Philologie*, xiii, p. 202.

Then, on the strength of a certain "Kalanda," he continues: "Fortunatae insulae sex numero—in Oceano Atlantico ab occasu Africae adjacentes. Hic Blandanus (*sic*) magnae abstinentiae uir ex Scotia pater trium millium monachorum cum beato Maclonio (*i.e.*, Maclouio) has insulas septennis perlustravit." These things, Espinosa says, were done during the reign of the Emperor Justinian.

Not only did St. Brendan's Island find a place on the maps of Europe and in literary works for at least 400 years, but it was a geographical puzzle which many adventurous souls sought to riddle with almost as much persistence as the passage to the Indies itself. Raoul Glaber declares that people were convinced that it was on St. Brendan's Island that Don Rodrigo, the last Gothic king of Spain, took refuge after his defeat by the Saracens at Jeres de la Frontera (A. D. 711), and that he still, like another Arthur, abides there. At a later period the Spanish believed that it was to that same island that the Portuguese king, Sebastian, retired after his defeat and death at the battle of Alcazar Quivir (1578). When, in 1519, Emmanuel of Portugal signed the Treaty of Evora, he relinquished Portugal's claims to the Canaries and also expressly included in the cession the Island of St. Brendan, which had not yet been discovered. Shortly afterwards, in 1526, two adventurers, Fernando de Troya and Fernando Alvarez, equipped an expedition and set out in search of the mysterious island. Toward the end of that century, in 1589, the Dutch navigator, Van Linschoten, on his return from the Indies, reported that the Canary Islanders firmly believed in the existence of the Isle of San Borondon about one hundred leagues to the right of the Canaries. In the year 1570, inquiries were instituted on Palma and elsewhere in the Canaries, to which pilots and other credible witnesses were summoned. Some of them swore that they had not only seen the mysterious island, but had even set foot on it. Though all agreed as to its general position and outline, some thought it was 100 leagues away, others 50, others only 10. As a result of the inquiry, a flotilla was fitted out and despatched to discover the illusive island. But the difficulty was not to see it but to find it. However clearly it was discerned from a distance, when the sailors came near, a tempest or mist always arose to blot it out and snatch it from their grasp, so that

the saying arose concerning the island, "Quando se busca no se halla," "When it is sought for it is not found." Yet in spite of all these vain efforts, new expeditions continued to go out in search of it. There was one in 1604 under Lorenzo Pinedo and G. Perez de Acosta, and another in 1633. Well might it be said of the Canarians, "superstitiosi enim ultra modum quam dici potest fuerunt populi canarienses."<sup>182</sup> The Jesuit, Don Joseph de Viera y Clavijo, in his very interesting book, *Noticias de la historia general de las islas de Canaria*,<sup>183</sup> in which he examined thoroughly the question of St. Brendan's Island, was forced to admit that there never was a more difficult paradox in the science of geography; since, on the one hand, to affirm its existence was to go counter to all reason, science and criticism; while, on the other, to deny it, was to destroy all faith in tradition and experience, and to suppose that all the trustworthy witnesses who had testified to having seeing it were out of their senses. He left the matter unsettled and concluded by saying that "the impartial reader is at liberty to judge the matter for himself and to take whatever side he pleases, if the matter be one in which there is any certainty to take." Even after the appearance of the learned Jesuit's book, voyages to discover the island continued to be made. In 1721, at the instance of the Governor of the Canaries, a fleet was fitted out on a grand scale and entrusted to Don Gaspar Dominguez, a man of probity and talent. Washington Irving, in his *Life of Columbus*,<sup>184</sup> relying on Nuñez, Viera and other early Spanish authors, describes the excursion as follows: "As this was an expedition of solemn and mysterious import, he (Don Gaspar) had two holy friars as apostolical chaplains. They made sail from the island of Teneriffe, toward the end of October, leaving the populace in an indescribable state of anxious curiosity. The ship, however, returned from its cruise as unsuccessful as all its predecessors." As late as the year 1759, nearly forty persons on one of the Canaries declared that they saw the mysterious island together. By that time people had come to the conclusion that it had a miraculous or diabolic power of appearing and disappearing. It was seen only at intervals, and not only in

<sup>182</sup> *Nova Typis*, etc., (vd. note 113).

<sup>183</sup> Book ii, ch. 28.

<sup>184</sup> Vol. i.



stormy weather but even on the brightest summer days when the atmosphere was most pure and clear. The phenomenal island was, no doubt, an optical illusion, one of those mirages which are common at sea when the image of a real coast is reflected in the clouds; but we are not able to say if it has been seen in our own days.

As early as the twelfth century doubts were expressed and protests raised against the Brendan legend. Giraldus Cambrensis<sup>185</sup> had a fling at it when he wrote "these things might truly be thought incredible except that, in those who believe, all things are possible." In the thirteenth century, the learned Dominican, Vincent de Beauvais (Vincentius Bellovacensis) in his *Speculum Historiale*,<sup>186</sup> was even more severe: "hujus autem peregrinationis historiam," he wrote, "propter apocrypha quaedam deliramenta quae in ea videntur contineri penitus ab opere isto resecamus." Vincent was not consistent, however, for he gave place in his *Mirror* to the story of St. Machutus, which is not less apocryphal than that of St. Brendan. Other writers also considered the whole story fabulous and employed almost the very words as those just quoted regarding it: "vana fictaque vel apocrypha deliramenta, praesertim de septennali ejus navigatione ad insulas prius incognitas," qualifying it as "silly, lying, apocryphal ravings." To judge by the satirical references to St. Brendan which are found in medieval Latin literature, it is not at all unlikely that they are largely the voice of monastic jealousies which grew out of the preposterous claims which Irish monks on the continent were accused of making for their famous countryman. A lively account of their braggadocio was written, between 1281 and 1283, by Nicolai de Bibera Erfordensis. Speaking of the Irish monks in the monastery of St. Jacobus Scotorum in Erfordia (Erfurt), Germany, he says,

Sunt et ibi Scoti, qui cum fuerint bene poti,  
Sanctum Brandanum proclamant esse decanum  
In grege Sanctorum, vel quod deus ipse deorum  
Brandani frater sit et ejus Brigida mater.  
Sed vulgus miserum non credens hoc esse verum  
Estimat insanos Scotos simul atque profanos

<sup>185</sup> *Top. Hib.*, Dist., ii, ch. xlii.

<sup>186</sup> Book xxi, ch. 81.

Talia dicentes. Accedant scire volentes,  
 Ex evangelico textu probo quod tibi dico:  
 Qui non dilinquit, sed qui perfecerit, inquit,  
 Velle mei patris, illum voco nomine fratris.  
 Immo meus frater est et soror et mea mater.  
 Sic sancti quique, qui regnant hic et ubique,  
 Et possunt fratres simul et Christi fore matres,  
 Si non ignores, et possunt esse sorores.  
 Sic Brigidam, Brandanum dicite patrem  
 Nam perfecerunt, quecunque deo placuerunt.

There are some Irishmen there who, when they have drunk too much, proclaim that St. Brendan is the dean of the flock of saints and that the God of gods is the brother of Brendan, and that Brigit is His mother. But the poor people do not believe this to be true: They look on the Irish making such statements as insane and at the same time profane. Let those who desire to know approach: I will prove what I say by a text from the Gospel (here follows a gloss: "quicunque fecerit voluntatem patris mei ipse meus frater, soror, mater," quoting inaccurately from Matt. xii, 50), to wit, "He that sins not, but does the will of my Father, Him I will call brother." Nay, he is my brother, and sister and mother. So, when one thinks of it, the saints, whether they reign here or elsewhere, can be both brother and mother and sister of Christ, like Brigit and Brendan, because they lived according to the will of God.

According to Giraldus Cambrensis,<sup>187</sup> the saints of Ireland were not only exalted by their merits above those of other lands, but, he adds, they appear to have been of a vengeful temper. An instance of this vindictiveness is seen in the following strange story: One day Brendan had commanded a brother to guard a ship which was drawn up on the beach, and, when the tide rose, another brother who was in the ship was in danger of being drowned, and the first brother went to his rescue. Brandan coming up rebuked him and said, "Dost thou love him more than me? Go then and die in his place." Thereupon the brother saved his comrade and was drowned in doing so. The case was tried by the Synod of holy men, who referred it for decision to Brendan's foster mother, Ita, who imposed upon the criminal a sea voyage as a penance, and it was in fulfilment thereof that Brendan went to Britain. In later times St. Brendan came to be regarded as particularly hostile to the Scandinavian invaders, perhaps because he disliked them as rival navigators!

<sup>187</sup> *Top. Hib.*, Dist., ii, ch. lv.

In *Three Fragments of Irish Annals*, it is chronicled under 863 A. D., that Earl Tomar, a fierce, rough, cruel man of the Norsemen, came from Limerick to Clúain-fearta-Brenainn (Brendan's favorite establishment at Clonfert), expecting to find great prey in that church, but word of his coming had gone out a short time before him. Some of the monks whom he found on the floor of the church and in the churchyard he put to death. But in that same year Tomar died of madness, and at his last moments he saw in a vision Brendan killing him.

The bitterest attack that ever was launched on the Brendan legend was made by an unknown poet, in a metrical life of St. Brendan in Latin, preserved in an eleventh or twelfth century manuscript at Lincoln College, Oxford.<sup>188</sup> It begins:

Hic poeta, qui Brendani uitam uult describere,  
Graue crimen uiro Dei uïdetur inurere.

This poet who would fain write the life of Brendan, seems to attach a serious crime to the man of God.

The author exclaims against the folly of believing that St. Brendan forsook the 3,000 monks who were intrusted to his care and for whose guidance he would have to render an account to God, and that,

Currens semper ad occasum uelo, uento, remige,  
Coursing ever towards the west, under sail, with the wind, and by oar,  
he sought in the sea what is to be found only in heaven.

O rem miram, risu dignam, et plenam stulticie!  
Fabulosum est, non uerum, neque ueri simile.

Oh, how strange, laughable, and full of folly—A fable it is, not true nor even truthlike.

He objects to the demons singing praises to the Creator which, he holds, is contrary to Catholic doctrine. Then with a burst of indignation he exclaims:

O quam macra et infelix spes est Hibernensium,  
Quibus post hanc vitam tota merces operum  
Terra nuda et lapilli atque flores arborum!

How lean and miserable is the hope of the Irish, whose only reward for their labors after this life is a bare land, with stones and the flowers of trees.

<sup>188</sup> PLUMMER, *o. c.*, ii, 293-294.

On the other hand, very high praise is bestowed upon Brendan, and the reading of his Voyage is warmly commended, in another Latin poem which consists chiefly of a translation of the well-known Anglo-Norman version. It contains 311 rhymed quatrains in catalectic tetrameter, and was written, it would appear, for a certain Alexander, Bishop of Lincoln.<sup>189</sup> It begins:

Vana vanis garriat	pagina pagana,
Greges agros prelia	vox Virgiliana,
Mundi dilectoribus	placeant mundana;
Alexandri studia	pia sint, non vana.

To the vain, the pagan page chatters its emptiness; the voice of Virgil sings of flocks and farms and wars. Let those who find pleasure in this world, delight in worldly things. But let Alexander's reading be of holy, not of empty, subjects.

The poem contains some eloquent passages, as the description of the whale and the account of the meeting with Judas, who, enjoying a short respite due to Brendan's intercession, exclaims "Horror hic pro requie mihi reputatur." The author borrows lavishly from classical mythology and delights in verbal conceits, for example, in this description of Brendan's monastic regime:

Abbas jam de monacho,	mater fit in patre.
Patris ei gravitas,	amor dignus matre.
Patrem matre temperans	imperabat grate.
Sic qui fratres regitis	patres imperate!

These two Latin poems may be taken as representing the two extreme views which have been held and are still held concerning the Brendan legend. It remains to say a word about the influence which the legend exercised over two great Italians. For the first of these it will be sufficient to quote the words of the foremost living American Dantean scholar: "Among the numerous medieval accounts of the terrestrial paradise which Dante may have used in the composition of his *Purgatorio*, there is one with which he seems to have been particularly familiar. Between the *Navigatio Sancti Brendani* and the *Commedia* there are resemblances so clear as almost to exclude the possibility of chance coincidence or indirect influence.<sup>190</sup> Now it is important

<sup>189</sup> ERNST MARTIN, *Zeitschrift für deutsches Altertum u. d. Litt.*, Vol. xvi, Neue Folge, iv, 1873, p. 289 ff; MORAN, *Acta S. Brendani*, pp. 43-84.

<sup>190</sup> C. H. GRANDGENT, *Cato and Elijah*, Publications of the Modern Language Association of America, xvii, 1902, pp. 82-83.



to remember that it was from Dante that Christopher Columbus may have got the first idea of his voyage to the Indies. He must also have been acquainted with the writings of his townsman, Jacobus de Voragine (obit. 1298) who was Bishop of Genoa and who in his *Golden Legend* gave special prominence to the Promised Land of St. Brendan. For at least two centuries Brendan's name and expedition were very popular in Genoa, a maritime city, and we can easily believe that Columbus, who was blind to everything but his great mission and studied with avidity all the theories, stories and conjectures that were current in his day, in fact every shred of information that pertained to the sea and especially to the Atlantic, could not fail to be familiar with the legend of St. Brendan. When he came to live in Portugal and married into a sea-going family, the chief topic of discussion was naturally voyages and discoveries, and among these the voyage of St. Brendan held the place of prominence. His son Fernando writes of his father, "gli piaceva molto ragionare con coloro che per quanta navigavano,"<sup>191</sup> and, speaking of the inducements which led him to undertake the voyage, Fernando mentions "las (sc. islas) de San Brendan, de que se cuentan cosas admirables,"<sup>192</sup> "the islands of St. Brendan, of which wonderful things are told." Thus the legend must have had a decided influence on the mind of Columbus, and helped to lighten the terrors of the unknown ocean. Under date of Jueves 9 de Agosto 1492, when on board ship on his first voyage of discovery, he wrote that, when he was in Portugal, in 1484, he had seen men who had come from Madeira to ask for a caravel to go in search of the land that continued to appear every year.<sup>193</sup> "I am convinced," he wrote, "that therein (namely, the Island of St. Brendan) must be the earthly paradise to which no one can come except by the will of God." Could it be that it was due to the influence of Brendan that Columbus took with him in the *Santa Maria* at least one Irish sailor, "Gulliermo Ires natural de Galuy en Irlanda?" It is worthy of mention that this William the Irishman was a native of Galway, Ireland's most flourishing

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<sup>191</sup> Ch. V.

<sup>192</sup> *Historia del Almirante Don Cristobal Colon*, por Fernando Colon, su hijo, Madrid, 1892, i, 44.

<sup>193</sup> NAVARRETE, *Coleccion de los viajes y descubrimientos*, tom. i, Madrid, 1835.

seaport facing the Atlantic, and it is not too much to suppose that he was chosen as especially familiar with all Irish sea-lore and especially with the legend of the Voyage of St. Brendan. At the very least, then, one may say that, even if Saint Brendan was not the discoverer himself, which has not been proved, his story was one of the moving causes that led Columbus to the discovery of the New World.

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## THE SACRED CONGREGATION DE PROPAGANDA FIDE (1622-1922)

The establishment of the Sacred Congregation de Propaganda Fide was decided upon by the Holy See at the flood-tide of that remarkable movement of the latter half of the sixteenth, and the first quarter of the seventeenth centuries, which goes by the inaccurate name of *Counter-Reformation*. The Council of Trent (1545-1563) had succeeded beyond the sanguine expectations of the day, in spite of great opposition, not only in determining for all time to come the doctrinal basis of the faith, but in formulating the first satisfactory method of correcting the abuses which had arisen within the Fold of Christ. "Never had a Council met under more alarming conditions; never had a Council been confronted with more serious obstacles, and never did a Council confer a greater service on the Christian world than did the nineteenth ecumenical Council held at Trent."<sup>1</sup>

The Council of Trent removed the mask of hypocrisy from those who had joined in the Lutheran clamor for a reformation of the Church *in capite et membris*, and it defined without respect of persons the limits within which an orderly, chaste, prudent, and thoroughly orthodox reform could be carried out. Under the Providence of God, the Church has been blessed from that epoch down to our own with Popes who have never wavered from the spirit of Trent.

When the true reform did come, it came quickly, almost spontaneously; and it came efficaciously. From the day of its official confirmation by Pius IV on January 26, 1564, down to the latest reform in the organization of ecclesiastical law, begun by Pius X and brought to a successful conclusion by the present Holy Father, Benedict XV,<sup>2</sup> the vivifying stimulus of Trent has never weakened.

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<sup>1</sup> MACCAFFREY, *History of the Catholic Church from the Renaissance to the French Revolution*, Vol. i, p. 199. London, 1915.

<sup>2</sup> By the *Providentissima Mater Ecclesia*, Pentecost, 1917. For a general survey of the New Code of Canon Law, cf. *The New Canon Law in its Practical Aspects*, published by the Dolphin Press, Philadelphia, 1918.

The reforms effected within the first fifty years after the Council almost surpass belief. They begin with the Roman Seminary for the education of the priests of Rome (1566); the erection of national colleges at Rome and the reorganization of those erected before the close of the Council; the foundation of over twenty Colleges in various parts of Europe for the education of English, Irish and Scotch youth;<sup>3</sup> the beginning of Nunciatures in various parts of Europe;<sup>4</sup> the publication of new editions of the Roman martyrology, the Septuagint, the Vulgate, the Breviary, the Missal, the Ceremonial and the Pontifical; the Gregorian reform in the Calendar (1582), and the sweeping reform in the papal curia by Pope Sixtus V, by the Apostolic Letter of January 22, 1587, *Immensa Aeterni Dei*, which placed the entire administration of the Church under the care of fifteen Congregations, in order that ecclesiastical affairs of all kinds might be conducted henceforth with despatch and accuracy. The Counter-Reformation has also to its credit the founding of the Company of Jesus by St. Ignatius, which received official approval on September 27, 1540<sup>5</sup>; and the unparalleled missionary success of the Jesuits and the older religious orders from that time down to the establishment of Propaganda Fide gave to the founders of the Sacred Congregation a trained body of workers, a field in which fresh discoveries were being constantly made, and a plan of action which had stood the test of almost a century.

The creation of the Congregation de Propaganda Fide by the Bull *Inscrutabili* of June 22, 1622, may be accepted as the completion of the formative stage of the Counter-Reformation. It was the last of the greater Congregations to be established by the Holy See, and it soon outshone all the others by the extraordinary extent of its powers and its jurisdiction. It resembled the other Congregations in its organization, but it differed entirely from them in the range of its authority<sup>6</sup>. From the

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<sup>3</sup> GUILDAY, *Les fondations religieuses anglaises*, in the *Annuaire de l'Université de Louvain*, 1912.

<sup>4</sup> Cf. PIEPER, *Zur Entstehungsgeschichte der ständigen Nuntiaturen*. Freiburg, 1894†

<sup>5</sup> BRUCKER, *La Compagnie de Jésus*, p. 17. Paris, 1919.

<sup>6</sup> BOURRET, *La réorganisation des sacrées congrégations tribunaux et offices administratifs de la cour romaine*, p. 249. Montpellier, 1908.

beginning of its existence, the object of the Congregation de Propaganda Fide was definitely understood: it was to regain the faithful in all those parts of the world where Protestantism had been established, and to bring the light of the true faith to heathen lands. Botta has described its object as follows:<sup>7</sup>

Suo principale fine è la propagazione della fide cattolica in tutte le parti del mondo; ma l'opera sua non era totalmente ristretta a questa parte che non mirasse anche a diffondere le lettere, le scienze e la civiltà fra genti ignare, barbare e selvagge; che anzi una cosa aiutava l'altra; perchè la fede serviva d'introduzione alla civiltà, e questa a quella.

To reconquer by spiritual arms, by prayers and good works, by preaching and catechising, the countries that had been lost to the Church in the débâcle of the sixteenth century, and to organize into an efficient corps the numerous missionary enterprises for the diffusion of the Gospel in pagan lands, were the two distinct objects which soon ranked Propaganda Fide only a little less in dignity than the Universal Church.

The genesis of this ideal is not known with certainty. Benigni holds that it was the result of a slow evolution passing through two distinct periods, one creative and the other constitutive.<sup>8</sup> The creative period ends with the *Inscrutabili Divinae* of June 22, 1622. That the reconquest of those parts of the Church which had been lost through the rise and prosperity of Lutheranism, Calvinism, and Anglicanism, had been a dominant factor in the deliberations at Trent is certain. Shortly after its cloture in 1563, Pope Gregory XIII (1572-1585) created a cardinalitial Commission *de propaganda fide*, consisting of Cardinals Caraffa, Medici, and Santorio. The victory at Lepanto (1571) had naturally turned the minds of all lovers of the Cross towards the East, for the spirit of the Crusades had not died, and during the years this Commission held its sessions, churchmen were especially interested in following up the naval success at Lepanto with a spiritual victory: union with Rome of the Oriental Christians. It is to this spirit that we owe the celebrated Union of Brest (1598). The Gregorian Commission was hindered in its plans by the rapid succession of the four short pontificates which followed Gregory's death in 1585, so that it cannot be said

<sup>7</sup> *Storia d'Italia, dal 1779 al 1814*, lib 24, tom 6, p. 117.

<sup>8</sup> Article, *Propaganda* in the *Catholic Encyclopedia*, Vol. xii, p. 456.



that the Sacred Congregation was an outgrowth of the work of this former body of Cardinals. Some writers see the origin of the Congregation in a remarkable folio volume published at Antwerp in 1613, by the Carmelite Thomas à Jesus, entitled *De procuranda salute omnium gentium, schismaticorum, haeticorum, Judaeorum, sarracenorum caeterorumque infidelium*, in twelve books.<sup>9</sup> The Sacred Congregation may well be the result of many projects, similar in scope or identical in design with which the Holy See had become familiar shortly after the close of the sessions at Trent. It may not be unfair to these projects to single out the design of Dr. Vendeville, the friend of Allen and of the founders of the English College at Douay. In 1567, Vendeville went with Allen and Morgan Philips to Rome, where he intended placing before Pius V the plan of a congregation for the redemption of slaves in the Barbary States: "ut suas quasdam de infidelibus ad Christum convertendis cogitationes cum Pio Quinto Summo Pontifice communicaret."<sup>10</sup>

After its creation in 1622, the Congregation de Propaganda Fide began that long and honorable life of three centuries which will be rounded out within the next eighteen months. During those three centuries of remarkable success in spreading the light of the Gospel over every part of the world, only one definite change has been made in the extent of its jurisdiction, namely, that by Pius X, in the Constitution *Sapienti Consilio*, of June 29, 1908, when the United States and several other countries were withdrawn from its regimen. The history of the Congregation can be divided into three parts: (1) from the cardinalitial Commission *de propaganda fide* under Gregory XIII down to 1622; (2) from the founding of the Congregation de Propaganda Fide in 1622 down to the change effected by Pius X, in 1908; and (3) from 1908 down to the present.

<sup>9</sup> The volume is rather rare. We take from the British Museum copy the following paragraph on America (fol. 3): "Denique America, quam orbis quartam partem Geographi constituunt, in extrema calamitate versatur. Nam et quod ad fidem christianam pertinet, parum culta est: et in europeis hominibus Indi avaritiae potius quam Christiani zeli exempla conspiciunt, quam Orientalibus Indiis quamplurimae provinciae, quibus Evangelium nondum delatum est."

<sup>10</sup> Knox, *Allen*, p. 6, London, 1882. Out of this desire came the first impetus towards the English College at Douay (1569), *ibid.*, p. 7. Cf. BELLESHEIM, *Wilhelm Kardinal Allen*, p. 24, Mainz, 1885; the subject is also discussed by DODD-TIERNEY, *Church History of England*, Vol. ii, p. 158. London, 1889.

It is not our purpose in this preliminary sketch to enter into the history of Propaganda, for that is to be written by a group of historical students chosen by His Eminence Cardinal Van Rossum, Cardinal Prefect, and by the Secretary, Monsignore Camillus Laurenti, and to be published as a tercentenary volume in 1922. The present writer has been asked to contribute the chapter on the United States under the general title: *L'opera della Sacra Congregazione di Propaganda Fide nell'evangelizzazione degli Stati Uniti d'America*.

If just and reasonable pride be permitted in the work of carrying the message of the Gospel to the children of men, the Congregation may indeed be proud of its success in the United States. For two hundred and eighty-six years (1622-1908), Propaganda was the supreme court of administration and appeal, under the Holy Father, for the Church in this country. The Constitution of Pius X changes the Church here from the status of a missionary church and places us under the direct guidance of the Holy See. But to no other department of the Curia do we owe so much in the phenomenal progress of the faith in the United States as to Propaganda. And yet, one would search fruitlessly in American Catholic literature during the past century for any adequate appreciation of Propaganda's services. Writers such as Smith,<sup>11</sup> Murphy,<sup>12</sup> Hilling,<sup>13</sup> Baart,<sup>14</sup> Goddard,<sup>15</sup> Humphrey,<sup>16</sup> Taunton,<sup>17</sup> and others who treat of the Propaganda for English-speaking countries and who had the opportunity of dwelling upon its great services to faith and science, merely give us a description of its organization. It is no excuse to say that the design of these writers was canonical in outline rather than historical; for, to their readers, the Congregation of Propaganda could not be simply one of the fifteen great administrative bodies of the Roman Curia, it was *the* Congregation—more important, practically speaking, than all the others

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<sup>11</sup> *Elements of Ecclesiastical Law*. New York, 1888, 3 vols.

<sup>12</sup> *The Chair of Peter*. London, 1886.

<sup>13</sup> *Procedure at the Roman Curia*. New York, 1907.

<sup>14</sup> *The Roman Court*. Milwaukee, 1895.

<sup>15</sup> *Manual of Ecclesiastical Law and Practice in Missionary Countries*. London, 1906.

<sup>16</sup> *Urbs et Orbis*. London, 1899.

<sup>17</sup> *Law of the Church*. London, 1906.

together. It is significant also to note that those who have written histories of the National Colleges in Rome, which are under the jurisdiction of Propaganda, fail to give their readers this historical appreciation.<sup>18</sup> Our purpose is then to prepare the way for a general history of the Congregation, to sift and classify the source-material at our disposal for a detailed story of Propaganda's three centuries of activity. On such questions as: the jurisdiction of Propaganda, whether territorial, material, or personal; the organization of the Congregation, its powers, rights, privileges and duties; the faculties granted by Propaganda (Cf. PUTZNER, (*Commentarium in facultates etc.*, New York, 1897), and on all other aspects of its juridic life, sufficient has already been published, both for the period prior to the *Sapienti Consilio* (1908), as well as since. There is a bibliography of books on these subjects in OJETTI, *De Romana Curia, Commentarium in Constitutionem Apostolicam "Sapienti Consilio," seu de Curiae plana reformatione* (Rome, 1910, pp. 3-5). A special bibliography for Propaganda will be found in the same volume, pp. 107-108. Since it is rather difficult to find an accurate list of the Cardinals-Prefect and the Secretaries of the Congregation, we asked, while in Rome this summer, the present Archivist of Propaganda, Rev. Dr. Castellucci, to have one compiled. It is as follows:<sup>19</sup>

#### 1. CARDINALS-PREFECT

- SAULI, ANTONIUS MARIA (1622).  
 LUDOVISI, LUDOVICUS (1622-1632).  
 BARBERINI, ANTONIUS (1632-1671).  
 ALTIERI, PAULUTIUS (1671-1698).  
 BARBERINI, CAROLUS (1698-1704).  
 SACRIPANTI, JOSEPH (1704-1727),  
 PETRA, VINCENTIUS (1727-1747).  
 VALENTI, GONZAGA SILVIUS (1747-1756).  
 SPINELLI, JOSEPH (1756-1763).  
 CASTELLI, JOSEPH MARIA (1763-1780).

<sup>18</sup> STEINHUBER, *Geschichte des Collegium Germanicum-Hungaricum*. Freiburg, 1896; BRANN, *History of the American College, Rome*. New York, 1908; GASQUET, *The Venerable English College, Rome*. London, 1920. Even in the *Memorial Volume* of the Third Plenary Council of Baltimore (1884), where special praise is given to the Société de la Propagation de la Foi of Paris, Propaganda is scarcely mentioned.

<sup>19</sup> A partial list is in the *Missiones Catholicae, etc.*, Vol. vii (1892).

ANTONELLI, LEONARDUS (1780-1795).  
 GERDIL, HYACINTHUS SIGISMUNDUS (1795-1802).  
 BORGIA, STEPHANUS (1802-1804).  
 DI PIETRO, MICHAEL (1805-1814).  
 LITTA, LAURENTIUS (1814-1818).  
 FONTANA, FRANCISCUS ALOISIUS (1818-1822).  
 CONSALVI, HERCULES (1824).  
 CAPPELLARI, MAURUS (1826-1831).  
 PEDICINI, CAROLUS MARIA (1831-1834).  
 FRANZONI, PHILIPPUS (1834-1856).  
 BARNABO, ALEXANDER (1856-1874).  
 FRANCHI, ALEXANDER (1874-1878).  
 SIMEONI, JOANNES (1878-1892).  
 LEDOCHOWSKI, MIECISLAUS (1892-1902).  
 GOTTI, HIERONYMUS MARIA (1902-1916).  
 SERAFINI, DOMINICUS (1916-1918).  
 VAN ROSSUM, GUILLELMUS (1918——).

## 2. SECRETARIES

INGOLI, FRANCISCUS (1622-1649).  
 MASSARI, DYONISIUS (1649-1657).  
 ALBERICI, MARIUS (1657-1668).  
 UBALDI, FRIDERICUS, *Arch. Caesarien.* (1668-1673).  
 RAVIZZA, FRANCISCUS, *Arch. Laodicen.* (1673-1675).  
 CERRI, URBANUS, (1675-1679).  
 CIBO, EDUARDUS, *Patr. Constantinop.* (1680-1695).  
 FABRONI, CAROLUS (1695-1706).  
 BIANCHIERI, ANTONIUS (1706-1707).  
 DE CAVALIERI, SILVIUS, *Arch. Athenarum.* (1707-1717).  
 CARAFA, ALOISIUS, *Arch. Larissen.* (1717-1724).  
 RUSPOLI, BARTHOLOMAEUS (1724-1730).  
 FORTEGUERRA, NICOLAUS (1730-1735).  
 MONTI, PHILIPPUS (1735-1743).  
 LERCARI, NICOLAUS (1743-1757).  
 ANTONELLI, NICOLAUS (1757-1759).  
 MAREFOSCHI, MARIUS (1759-1770).  
 BORGIA, STEPHANUS (1770-1789).  
 SANDODARI, ANTONIUS, *Arch. Adanen.* (1789-1795).  
 BRANCADORO, CAESAR, *Arch. Nisiben.* (1796-1801).



- COPPOLA, DOMINICUS, *Arch. Myren.* (1801-1808).  
 QUARANTOTTI, JOANNES B. (1808-1816).  
 PEDICINI, CAROLUS MARIA (1816-1822).  
 CAPRANO, PATRUS, *Arch. Iconien.* (1823-1828).  
 CASTRACANE DEGLI ANTELMINELLI, CASTRUCCIUS (1829-1833).  
 MAI, ANGELUS (1833-1838).  
 CADOLINI, IGNATIUS, *Arch. Spoletanus.* (1838-1843).  
 BRUNELLI, JOANNES (1843-1847).  
 BARNABO, ALEXANDER (1848-1856).  
 BEDINI, CAJETANUS, *Arch. Thebarum.* (1856-1861).  
 CAPALTI, HANNIBAL (1861-1868).  
 SIMEONI, JOANNES (1868-1875).  
 AGNOZZI, JOANNES B. (1877-1879).  
 MASOTTI, IGNATIUS (1879-1882).  
 JACOBINI, DOMINICUS, *Arch. Tyrem.* (1882-1891).  
 PERSICO, IGNATIUS, *Arch. Tamiathen.* (1891-1893).  
 CIASCA, AUGUSTINUS, *Arch. Larissen.* (1893-1899).  
 VECCIA, ALOISIUS (1899-1911).  
 LAURENTI, CAMILLUS (1911—).

The historical material for the story of Propaganda may be divided into *Books* and *Sources*.

## I. BOOKS

### 1. ON THE ROMAN CURIA AND THE MISSIONS

The general literature on the Roman Curia which has already been referred to, is too extensive to be listed here. The literature on the Missions in general and on the Missions conducted by the religious orders, all of which were under Propaganda's jurisdiction, is one of the richest we possess; and this source-material must be studied by any one who desires to write a complete or partial history of Propaganda. The story of Catholic missionary endeavor begins with the Gospels and the Acts of the Apostles, and in a certain sense it is equivalent to the universal history of the Church. The best guide to this literature will be found in HEIMBUCHER, *Die Orden und Kongregationen der Katholischen Kirche*, (Paderborn, 1917, 3 vols.). Among the general works on this subject are the following: WITTMANN, *Die Herrlichkeit der Kirche in ihren Missionen seit der Glaubensspaltung* (Augsburg, 1841, 2 vols.); KROSE, *Katho-*

*lische Missionsstatistik*. (Freiburg, 1908); HAHN *Geschichte der katholischen Missionen* (Cologne, 1857-65, 5 vols.); LOUVET, *Les Missions Catholiques au XIXme Siècle* (Lyons, 1894); HENRION, *Histoire des Missions Catholiques* (Paris, 1847); WERNER, *Katholischer Missionsatlas* (Freiburg, 1885); and the *Catholic Directories* of the different countries. For the United States, there are: the *Jesuit Relations* (Cleveland), 1886-91, 73 vols.); BARCIA, *Ensayo Cronológico* (Madrid, 1723); SHEA, *History of the Catholic Missions Among the Indian Tribes* (New York, 1855); DE SMET, *Western Missions and Missionaries* (New York, 1854), and *Oregon Missions* (New York, 1847); ENGELHARDT, *Missions and Missionaries of California* (San Francisco, 1908), and the *Catholic Directories*.<sup>20</sup> The general histories of the Church and the histories of the Church in particular countries should also be consulted. For example Shea's four volumes, covering the years 1492 to 1866 are indispensable for the story of Propaganda's work in this country.

## 2. ON PROPAGANDA FIDE

No history, official or otherwise, of the Congregation has as yet been published. The libraries of Rome, Paris, Brussels, and London were searched during the past summer for the purpose of finding source-material dealing with Propaganda, but apart from the few items which we list in this paper, nothing important was discovered. There is one exception to this statement: the two volumes of OTTO MEJER, entitled *Die Propaganda, ihre Provinzen und ihre Recht, mit besonderer Rücksicht auf Deutschland* (Göttingen, 1852, 2 vols.). This work, as we shall see, was begun and completed in an unfriendly spirit. It is of minor use to the historian today, and is marred by inaccuracies which show a lack of canonical law values. Naturally all the greater Encyclopedias and Dictionaries contain summary articles on Propaganda. Moroni in his *Dizionario di erudizione storico-ecclesiastica* (Venice, 1840-61, s.v., Congregazione di Prop. Fide), gives a concise statement of its foundation and labors. Theodore Trede has an attack on the object of Propaganda in his article

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<sup>20</sup> An excellent series of articles with bibliographies covering the question of Catholic Missions in general, and of those of Canada and the United States in particular, will be found in the *Catholic Encyclopedia*, Vol. x, pp. 375-391.

*Die Propaganda in Rom, ihre Geschichte und Bedeutung*, in the *Deutsche Zeit- und Streit-Fragen*, vol. xiii (1884), no. 201. This is an anti-Jesuit pamphlet. The *bedeutung* of Propaganda is interpreted by Trede from the viewpoint that St. Ignatius' canonization (May 22, 1622) preceded the foundation of the Congregation (June 22, 1622). As is well known, the Discalced Carmelites were foremost among the religious orders in the project, among them being Dominico di Gesù e Maria, the General of the order. Baumgarten in the *Katholik* (vol. 79 (1899), pp. 250-261), summarizes the story of Propaganda in his paper: *Die heilige Kongregation zur Verbreitung des Glaubens und ihr Gebiet*. The best account of this nature in English is Benigni's article *s.v.*, Propaganda, in the *Catholic Encyclopedia* (vol. xii, p. 456-461). This has the added merit of having been written after the change of 1908. The student will do well to consult the numerous references to Propaganda in the *Ecclesiastical Review*, of Overbrook, Pa.; an excellent account of the Congregation will be found in the article by MARTIN, *The Congregation of Propaganda* (*Ibid.*, vol. lx, pp. 524, ss.).

The leading articles and essays dealing with the successful theft by the Italian Government of the Congregation's property are: BONGHI, *La Propaganda Fide ed il governo italiano*, in the *Nuova Antologia* (vol. xxviii, pp. 280-312); *Propaganda e la conversione dei suoi beni immobili per opera del governo italiano* (2 vols., Rome, 1884), which contains the dossier of the case as it was tried before the Cour de Cassation in Rome; SODERINI, *La Propaganda Fide ed il governo italiano* (Rome, 1884); O'REILLY, *Propaganda Question and our Duty* (in the ACQR, vol. viii (1884), pp. 226 ss.); SPILLMANN, *Die Beraubung der Propaganda*, in the *Stimmen aus Maria-Laach*, (vol. xxvi, pp. 225 ss.); *Church Spoliation in Italy*, in the *Month*, Vol. xxii (1874), pp. 463-477—a review of Dupanloup's *Memorial on the Spoliation of the Church at Rome and throughout Italy*, which was translated into English (London, 1876), but which is now quite out of print. Articles will also be found in the leading continental newspapers of the day, *Osservatore Romano*, *Moniteur de Rome*, *Unità Cattolica*, *Journal de Bruxelles*, *Monde*, *Voce della Verità*, etc., and in the *Acta Sanctae Sedis*. The attempted theft of the American College at Rome by the Italian Government is treated by Brann.

A reliable account of the famous polyglot press of Propaganda will be found in MELCHIOR GALLEOTTI, *Della Tipografia poliglotta di Propaganda* (Turin, 1866).<sup>20</sup>

For the extent and results of the change in the administration of Propaganda by the *Sapienti Consilio*, all the recent commentaries on the new Codex should be studied; in particular, OJETTI, *De Curiae plana reformatione* (pp. 107-128), and HILLING, *Die rechtliche Stellung der Propaganda Kongregation nach der neuen Kurialreform Pius X*, in the *Zeitschrift für Missionswissenschaft*, 1911, pp. 147-158. The best commentaries in English will be found in the *Ecclesiastical Review*.

We come now to the actual history, partial or complete, of the Sacred Congregation. Probably the earliest account is that of BEYER, *Breve compendium historiae congregationis de Prop. Fide*, published at Königsberg, 1721. This volume we were unable to find in any of the large libraries of Europe during our search. The next publication in point of time is that by OTTO MEJER, *Die Propaganda in England* (Leipzig, 1851). This seems to have been inspired by the "uprising" of 1850, and is an attack on the Brief of September 29, 1850, restoring the English hierarchy under Wiseman. The book had a certain vogue, and this encouraged Mejer to write his larger work, the title of which is given above. This larger work in two volumes was the only one we were able to find in the libraries abroad, professing to give a complete history of the Sacred Congregation. Its author was a non-Catholic, and he writes as an opponent of the Church: "Wenn ein Protestant über die römische Propaganda schreibt, so kann er nur gegen sie schreiben (Vol. i, p. 1)." Despite this apriori attitude, Mejer gives us an interesting though incomplete account of Propaganda's labors up to that time. His work is divided into four books: Book I. contains the historical prolegomena necessary to the subject, and treats: (a) the Missions conducted by the Franciscans, Dominicans, Carmelites and Jesuits, up to 1622; (b) the National Colleges in Rome; (c) the foundation of the Congregation de Propaganda Fide; (d) official sources for the history of Propaganda; (e) Cerri's *Report of*

<sup>20</sup> Cf. *Catalogus Editionum quae prodierunt ex typographia polyglotta S. Cong. de P. F.*, Rome, 1878.



1677.<sup>21</sup> Book II. describes the ecclesiastical provinces under the jurisdiction of Propaganda, the method of organization followed, choice of missionaries, their training and faculties, and the general work of Propaganda in Catholic lands. Book III treats these same subjects for the work of Propaganda in Protestant lands. Book IV. attempts to describe the canonical cases brought before the Congregation and deals with the alleged political influence of Propaganda in international affairs. Several Appendices are added; one being the 1844 edition of the *Notizia*. The work is frankly biased, but it could serve as a model for a general history of the Congregation. Propaganda, Mejer holds, is but a disguised branch of the Society of Jesus. Pieper published at Cologne in 1886, as a result of his studies in the Roman Archives, his well-written essay: *Die Propaganda-Kongregation und die nordischen Missionen im siebenzehnten Jahrhundert*. A good description of the foundation of the Congregation will be found by this same writer in the *Akten* of the fifth international Congress of Catholic Scholars (Munich, 1900)—*Gründung und erste Einrichtung der Propaganda-Kongregation*.

## II. SOURCES.

Trede makes a statement, which Mejer repeats, to the effect that Propaganda has never officially given the world any knowledge of its labors during the past three centuries—"Ist sie doch ein Institut welches nicht von sich spricht?" The Sacred Congregation has indeed said very little about its stupendous activity since 1622. Its field of labor has been coterminous with the universal Church. So much had to be done that there was little time to do more than publish yearly statistics from time to time. Propaganda reorganized in 1622, upon the then modern system of efficiency, the entire missionary activity of the Church. It correlated the forces at work in thousands of different directions and under thousands of different conditions. It supplied missionary workers for practically the whole known

<sup>21</sup> *Relazione all'Santità di N. S. P. P. Innocenzo XI dello Stato di Propaganda Fide* (pp. 52), published by the Secretary of the Congregation Msgr. Urbano Cerri. It was published (with an Introduction) in English by the Anglican Bishop Hoadly, under the pseudonym Sir Richard Steele: *An Account of the State of Religion throughout the World*, (Cf. CHR., Vol. i, pp. 478-480).

world. This task demanded unlimited courage on the part of its officials. As in every great undertaking, there were difficulties from the outset; difficulties with sovereigns who saw old rights and privileges invaded; difficulties with monastic orders and religious congregations, which up to that time had enjoyed a sort of laissez-faire in their choice of missionary fields and methods; difficulties arising from indefinite canonical regulations when regular and secular met on the same ground; difficulties of a material nature which often brought the work to a standstill. Literally speaking, there was too much to be done in the Missions, too few resources to call upon for the work, too few missionaries at hand, for the Cardinals-Prefect or their Secretaries to stop for the purpose of chronicling all that had been accomplished. There was more than the work of spreading the Gospel of Christ and of winning back to the fold erring children in the design of Propaganda. It was, and is today, one of the greatest civilizing forces the world has ever seen.

#### 1. PROPAGANDA ARCHIVES

But even though Propaganda has not yet written its own story, its Archives are the pride of Rome and the delight of all who have had the privilege of working therein. These Archives are housed in the Collegio Urbano, Piazza di Spagna. They have not suffered the same vicissitudes as the other Roman Archives. They are among the best housed Archives in the world, are systematically arranged, and are bound in about seven thousand volumes. The indications on the backs of these volumes, however, are not accurate, but there is a complete and reliable set of Indexes. The Archives have been described by BOURGIN, *Les Archives Pontificales* (pp. 20-21); by GACHARD, in *Les Archives du Vatican* (Brussels, 1874, p. 31), who states there are 3,963 volumes of documents; by ANTON PIEPER, *Das Propaganda-Archiv*, in the *Römische Quartalschrift*, Vol. i, (1887), pp. 80-99, 259-265; by HINOJOSA in *Los Despachos de la Diplomacia Pontificia en España*; and by KOLLMAN, in *O Archivu Sv. Kongregace de P. F.*, in the *Casopis Musea Kralovstvi Ceskeho*, Vol. lxvi, pp. 423-442. The English reader will find an excellent description of the Archives in FISIL, *Guide to the Materials for American History in Roman and Italian Archives*, pp. 119-124, Washington, 1911. The chief divisions of the Archives are: Atti, Scritture originali

referiti, Scritture non referiti, Lettere, Udienze, Cause, Memoriali, Congregazione particolari, Miscellanea, Istruizione, Scripta Varia, and Visite e Collegi. The *Notizia* of 1843 (p. 477), speaks of the Archives as follows:

L'Archivio conserva colle lettere originali et le copie delle risposte loro date come ancora dei decreti, risoluzioni fatte, e de' rescritti, bolle, e brevi Apostolici: collezione pretiosissima alla religione, ed inestimabile pe' monumenti autentici d'istoria ecclesiastica che racchiude.

With the exception of a short period towards the close of the last century (HASKINS, *The Vatican Archives in the American Historical Review*, Vol. ii, p. 42), the Archives of Propaganda have been closed to research workers. Permission to use the documents was never readily granted. Cardinal Gotti told the present writer that these are not primarily historical documents but the *family* archives of the Church, and as such do not fall within the expressed wish of Leo XIII. Propaganda's answer to historical students has been, with few exceptions, the same as that issued on August 20, 1669—

*Respondeatur non esse solitum ut Sacra Congregatio scripturas existentes in Archivio alteri communicet.*

Some works, however, are the result of original research in the Archives: ROCCA DA CESINALE, *Storia delle Missioni dei Cappuccini* (Paris-Rome, 1867-76); MORAN, *Spicilegium Ossoriense* (Dublin, 1874-78, 3 vols.); BELLESHEIM, *Kirchengeschichte Schottlands* (Mainz, 1882); WERNER, *Katholischer Missionsatlas* (Freiburg, 1884); SHEA, Vols. i and ii of his *History of the Catholic Church in the United States* (New York, 1886-88); BLOK, *Lijst van Dokumenten betreffende ons Land*, in the *Archief voor de geschiedenis van het Aartsbisdom Utrecht* (Vol. xxvii, pp. 329-376, Vol. xxviii, pp. 38-110); HUGHES, *History of the Jesuits in North America* (New York, 1907); GUILDAY, *English Catholic Refugees in the Low Countries* (London, 1914), and recently O'DANIEL, *Life of Bishop Fenwick, O. P.* (Washington, D. C., 1920).

## 2. COLLECTION OF SOURCES

The Sacred Congregation has guided the publication of certain volumes of sources entirely composed of archival material. The earliest of these is the *Constitutiones Apostolicæ Sacrae Congregationis de P. F.* (Rome, 1642, pp. 292). This is a rare

volume and is incomplete. The copy in the British Museum seems to have belonged to Propaganda itself. The *Bullarium Pontificium sacrae Congregationis de P. F.* (Rome, 1839-1841, in five volumes, with two columns of Appendixes), contains many documents prior to 1622, the extreme dates being 1207 and 1721. The *Collectanea S. Congregationis de Propaganda Fide seu decreta instructiones rescripta pro Apostolicis Missionibus*, in two volumes (Rome, 1893-1907), contains documents from 1622 to 1866, and from 1866 to 1906. In all there are 2,317 *pièces*. This work should be completed from 1906 to 1908. These three monumental works are now superseded by the official publication of DE MARTINIS, *Jus Pontificium de Propaganda Fide*, in eight volumes, with a supplementary *Index Alphabeticus*, published at Rome (1888-1898). There are excellent onomastic tables at the end of each volume, and the *pièces* go from 1622 to 1878.<sup>22</sup> Propaganda also published statistics from time to time, such as the *Notizia statistica delle Missioni cattolici in tutto il mondo*, (Rome, 1843, pp. 305, 1844, pp. 718). Pieper seems to believe that these two volumes were meant for the private use of the Congregation.<sup>23</sup> Mejer bases much of his work on the *Notizia* of 1844, which he has published as an appendix to his work (Vol. i, pp. 477-562). There were issued also for a number of years from the Propaganda Press a series of annual volumes, entitled: *Missiones Ritus Latini cura S. Congregationis de P. F. descriptae*, which were begun in 1886 and apparently ceased in 1892. The history of the Church in the United States is given year by year without change, and we read of the "nobilis vir Hibernus nomine Baltimore" who made the foundation of Maryland in 1634. Excellent ecclesiastical maps are in some of the volumes.

"The prosperity of Propaganda," says Ranke,<sup>24</sup> "grew day

<sup>22</sup> In dealing with the sources for Propaganda, care must be taken not to confound the great Roman Congregation with the Society for the Propagation of Faith of Paris-Lyons, founded in 1822. This mistake has been made by FISH, *op. cit.*, p. 122 note 22. Obviously, the archival sources of the Paris Society together with the *Annales de la Propagation de la Foi* contain material of first value for the historian of Propaganda.

<sup>23</sup> *Das Propaganda-Archiv*, I. c., p. 262.

<sup>24</sup> *History of the Popes*, Vol. iii, p. 244. London, 1852.



by day more brilliant. Who is there that knows not what the Propaganda has done for philological learning? In all respects it has ever striven, and perhaps most successfully in its earliest period, to fulfil its calling upon a vast and noble scale." Dupanloup has described Propaganda as the Prime Minister of the Church, as the foremost and the most indispensable of all the papal administrative offices. One of the best tributes given to Propaganda will be found in Balsimelli.<sup>25</sup> To Gregory XV, he says, the Church owes that Congregation——

che chiamasi la Propaganda, di cui non v'ha alcun esempio antico nè moderno, e che destò la meraviglia e l'invidia del più illustre conquistatore, che sia vissuto da molti secoli; ma lo scopo di essa risiede nel conquistare gli spiriti al vero, e alla virtù i cuori, abilitandoli coll'innocenza a godere in terra una felicità virtuosa e a fruire in cielo i gaudii della vera patria. Mentre i superbi potentati di Europa consumano le loro cure, e spendono sovente un tesoro di sudori e di sangue infinito per provvedere a volgari interessi o soddisfare a grette ambizioni, acquistando al loro dominio una nuova striscia di terra, la Propaganda abbraccia colle vaste e animose sue speranze tutto il genere umano, estende i suoi benefici influssi sino ai termini più lontani del mondo. Ella spedisce a tal effetto i suoi miti conquistatori, non ad uccidere, ma a convertire ed a mansuovere, e, se occorre, a morir perdonando; e questi uomini poveri ed umili, aventi per insegna una croce e per sole armi la fede e la persuasione congiunte ad una carità eroica e ad uno spirito illimitato di sacrificio, operano spesso quei prodigi, che sono interdetti al valore dei capitani e degli eserciti. Chi potrebbe descrivere le meraviglie dell'apostolato? Chi potrebbe dipingere adeguatamente ciò che vi ha di bello e di grande in una missione cattolica, che fra i trovati cristiani è forse il più stupendo, poichè con mezzi debolissimi in apparenza produce gli effetti più grandiosi e durevoli? Qual è l'istituto, che sia più degno della considerazione del filosofo, dell'amore e dell'ammirazione di chi anela a diffondere la civiltà, ed ha un animo benevolo per la famiglia universale de' suoi fratelli? La storia coetanea c' insegna a che riescano le spedizioni conquistatrici e trafficanti, per diffondere l'incivilimento e felicitare le nazioni barbariche ed infedeli, quando la cupidigia politica e mercantile non è raffrenata dalla religione. Le missioni cattoliche convertirono e addomesticarono la Spagna, la Francia, l'Inghilterra, la Scandinavia, la Germania, l'Ungheria, la Boemia, la Polonia, e vi seminarono quella gentilezza, che ora fruttifica e si spande sul resto del globo; il che basta per rispondere a coloro, che le giudicano inutili, o mettono i conquistatori e i missionari nella medesima schiera.

The Popes of the past three hundred years have been able to look out over the wide expanse of Christendom, over the *Provinciae*

<sup>25</sup> *Compendio di storia della Chiesa*, Vol. ii, p. 311. Rome, 1923.

*Apostolicae*, subject directly to the Holy See, and the *Terrae Missionum*, subject to the Sacred Congregation de Propaganda Fide, and to recognize the steady progress of the Gospel, comparable in every way with the first three centuries of the Church. No country in the world owes so much to Propaganda's influence and guidance as the United States. Down almost beyond the middle of the eighteenth century, American history is largely a history of discoveries and explorations. The thin edge of the Atlantic coast is small in contrast with those broad territories in the Ohio and Mississippi Valleys and in the Far West, where the missionaries sent by Propaganda were the first to show the way to the trader and to the home-seeker; and every one of these soldiers of Christ was a sharer in the strong stream of humanitarianism, of benevolence, of religious zeal, that found its source in that Sacred Congregation which is now rounding out its third century of devotion to the highest good of mankind. Scholars of every science, both within and without the Church, will rejoice that Propaganda is at last to have its history written. It will be a record of marvelous successes—successes of which it has never boasted; all has been done for the edification of the Church, for the glory of God and for the betterment of the world.

PETER GUILDAY.

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## MISCELLANY

### An American Martyrology

If it were as easy today to obtain the honor of the altars as it was a thousand years ago, the calendars of all the dioceses of the United States would show many feasts of local saints, martyrs, confessors and virgins. Since, however, the right of beatification and canonization has been reserved, first to Councils (in the 11th century), then to the Holy See exclusively (in 1634), the complicated mode of procedure has made canonizations rare occurrences in countries not belonging to the Latin races; yet the time may not be far distant when even the United States and Canada will kneel at the altars of duly canonized American Saints.

The American Martyrology which we have compiled, aims at giving the names of those Christian heroes who have died for Christ or for some Christian virtue, whilst laboring within the limits of the United States, or of those who have some special relation to them. This rule excludes the great heroes of Canada, Fathers Brebeuf, Lallemand, etc., who never set foot on United States territory.

We have found three lists of American Martyrs: one in the *Catholic Encyclopedia* (vol. x, p. 390), another in the *American Catholic Historical Researches* (October 1906, p. 332) and a third, revised list, in the same publication (January, 1907, p. 75). These three lists simply give in chronological order the names of the martyrs and the dates and places of their martyrdom. Our present Martyrology follows the order of the Calendar and adds to the names a short sketch of the life of each martyr, as far as particulars are known. Where the date of death is unknown, we arbitrarily assigned a day, marking it with an asterisk.

We have added to the names of these martyrs those of the Venerable Servants of God whose process of beatification has, in some way, been inaugurated, e.g., Junipero Serra, Bishop Neumann, Madame Duchesne and others. The terms "martyr," "confessor" and "virgin" are used merely from convenience, it being understood that no official act of the Church authorizes the application of these terms to any of the missionaries or to their converts.

Our principal sources have been SHEA, *Catholic Missions amongst the Indian Tribes of the United States*, New York, 1855; ID. *The Catholic Church in Colonial Days*, New York, 1886; and CAMPBELL, *Pioneer Priests of North America*, New York, 1910. We have also freely used HAMMER, *Die Franziskaner in den Ver. Staaten Nordamerikas*, Cologne, 1892. Where the source is not given after the sketch, the information is taken from Shea; in fact, both of his works were used for nearly every sketch.

JANUARY 4. At Emmitsburg, Maryland, the memory of *Mother Elizabeth Ann Seton*, Foundress and first Superior of the Sisters of Charity in the United States. She was born at New York, August 28, 1774, of non-Catholic parents and married on January 25, 1794, to Wm. Magee Seton, by the Anglican Bishop Prevost. After the death of her husband, she was received into the Church by Father Matthew O'Brien at St. Peter's Church, New York, on March

14, 1805. (This was not Ash Wednesday, but the Thursday after the second Sunday of Lent). With her three daughters she, after many privations, opened a school for girls, next to the chapel of St. Mary's Seminary, Baltimore, where her sons were being educated. When postulants arrived, Mother Seton took vows privately before Archbishop Carroll and, in 1808, the community was transferred to Emmitsburg. The rule was approved by Archbishop Carroll in January, 1812, when Mother Seton was also elected first superior. With 18 sisters she made her solemn vows on July 19, 1813. The Fathers Superior of the community were the Sulpicians, Fathers Dubourg, Davis, and Dubois. Great spiritual desolation purified her soul during a great portion of her religious life, but she cheerfully took the royal road of the cross. She died of a pulmonary affection, January 4, 1821. In 1880 Cardinal (then Archbishop) Gibbons urged that steps be taken towards her canonization. The results of the official inquiries were placed in the hands of the postulator of the cause on June 7, 1911. Her community of Emmitsburg was incorporated into the Congregation of the Vincentian Sisters of Paris in 1850. *Cath. Encycl.*, Vol. xiii, 739. SADLER, *Elizabeth Seton*, New York, 1905.

JANUARY 5. At Philadelphia, Pa., the memory of the Servant of God, Bishop *John Nepomucene Neumann, C.S.S.R.* He was born at Praschitz, Bohemia, March 28, 1811. Directly before ordination he left Bohemia to consecrate himself to the American missions. He landed at New York, June 2, 1836, was incardinated and ordained by Bishop Dubois (June 25) and sent to western New York (Buffalo, etc.). In 1840 he entered the Redemptorist Congregation and was the first of its members professed in America (January 16, 1842). After having built St. Philomena's Church at Pittsburgh, he was made vice-provincial of the Redemptorists in America (1846). In 1852 Pius IX commanded him to accept the bishopric of Philadelphia; he was consecrated March 28, 1852. One of his first acts was to provide for Catholic schools. Noted for his devotion to the Blessed Sacrament, he was the first American Bishop to introduce the Forty Hours' Devotion into his diocese (1853). He died at Philadelphia, January 5, 1860, and was buried in a vault before the altar in a lower chapel of St. Peter's Redemptorist Church, Philadelphia. On December 15, 1896, he received the title of "Venerable," and the acts of the process of his beatification are now under consideration. *Cath. Encycl.*, Vol. x, p. 773. Berger, *Leben und Wirken*. New York, 1883.

JANUARY 25. At Patali, in the country of the Apalache Indians, Florida, the memory of the Franciscan missionaries *Juan de Parga* and *Marcos Delgado*, Martyrs. When during the war of Spanish succession Governor Moore of South Carolina with his Apalachicola allies invaded Florida and marched into the Apalache country to sell the Indian converts as slaves, Father Juan de Parga, the missionary of Patali, addressed the Indians, urging them to fight bravely, for God's holy law, as no death could be more glorious than to perish for the faith and truth. After the unfortunate battle of Ayubale, Father Parga, under the eyes of Moore, was burned by the Indians at the stake, beheaded and his leg cut off. Another Religious, Marcos Delgado, endeavoring to save Father Parga, was slain, January 25, 1704. They were buried at Ybitacucho. SHEA, Vol. i, p. 461.

\*JANUARY 26. Amongst the Tanos Indians of New Mexico the memory of Father *Manuel Beltran, O. F. M.*, Martyr. After the reestablishment of the missions in New Mexico, in 1683, by Father Nicolas Lopez, Father Manuel was sent to



a church near a pueblo of Yumas and Tanos.<sup>1</sup> He labored there a few years, but about 1689 his own Indians rose against him and most cruelly slew him. After his death, since all other missionaries had been driven away to El Paso, the once flourishing Church of New Mexico disappeared. HAMMER, p. 47.

\*JANUARY 31. In the country of the Apalaches, about Tal'ahassee, Florida, the memory of Father *Angel Miranda, O. F. M.*, the lieutenant *Juan Ruiz Mejia*, the Indians *Antonio Enija, Amador Cuipa Feliciano* and companions, Martyrs' When Governor Moore of South Carolina attacked the Spanish missions in the Apalache country, after the battle of Ayubale (January 25, 1704), P. Miranda and Lieutenant Mejia with many Indian converts fell into the hands of Moore and his Indian allies. Since the Spanish officer could not furnish the ransom demanded, Father Miranda, Mejia, some soldiers and a number of Christian Indians from the town of St. Luis, were burnt at the stake, at the end of January, 1704. Some of the Indians, while undergoing the torture, showed in prayer and exhortation the heroism of Christian martyrs. SHEA, Vol. i, p. 461.

\*FEBRUARY 2. Near Donaldsonville, La., the memory of Father *Jean François Buisson de Saint-Côme* (Cosme), of the Seminary of Quebec, Martyr. He was born at Pointe-Levi, Canada, of a family which originally came from Saint-Cosme-le-Vert, France. He was baptized February 6, 1667, and ordained February 2, 1690. After serving for a time at Mines, Nova Scotia (Acadia), he was assigned to the western mission. He labored for a time at the Cahokia (Tamaroa) mission in Illinois, until succeeded by Father J. Bergier, about 1698. Then he followed Fathers Montigny and Davion, of the same Seminary, to the lower Mississippi and took up his residence amongst the Natchez (December, 1699). Shortly after he returned to the Tamaroa (opposite the present city of St. Louis) and preached to them, until, in 1701, he was relieved and again descended to the Natchez. The tribes of this region, however, were obdurate, so that by the end of 1704 all but the Natchez mission had been abandoned, leaving Father St. Côme alone. To seek relief from a cruel illness, in 1706 he started from his mission for Mobile, accompanied by three Frenchmen and a slave. While asleep at night on the bank of the river, the party was attacked and murdered by the savage Shetimasha (Sitimaches), about fifty miles from the mouth of the Mississippi. *Cath. Encycl.*, Vol. xiii, p. 342. La Haye, *Journal Historique*. New Orleans, 1831.

FEBRUARY 14. At Axacan (Occoquan) on the Rappahannock River, Virginia, the memory of the Jesuit martyrs, Father *Luis de Quiros* and the lay brothers *Gabriel de Solis* and *Juan Mendez*. They had come to Virginia with the Vice Provincial P. Segura (v. February 18). When the missionaries found that their treacherous Indian guide, Luis de Velasco, did not return to them, P. Quiros with his companions set out to effect a return of the misguided man by a personal conference. But Luis met them with hypocritical excuses. When the disconsolate missionaries turned to leave the village, the Indians rushed on them and killed them with a shower of arrows, February 14, 1571. *Cath. Encycl.*, Vol. xv, p. 455. *Historical Records and Studies*, New York, December, 1904, p. 355.

<sup>1</sup> After the revolt of 1680, the Indians of New Mexico abandoned their old towns, in the new pueblos, and tribal lines were broken up.

**FEBRUARY 18.** At Occoquan, on the Rappahannock River in Virginia, the memory of the Jesuit martyrs Father *Juan Bautista de Segura*, the novices *Gabriel de Granada* and *Sancho de Zevellos* and the lay brothers *Cristóval Redondo* and *Pedro Linares*. With Father Rogel, the founder of the Florida mission, P. Segura, since 1568, had worked at various points along the coast of Florida, Georgia and the Carolinas, with little success. About to give up the impracticable field, he received orders from S. Pius V and S. Francis Borgia to persevere. Accompanied by a converted Indian chief, Luis de Velasco, Father Segura, Vice Provincial of Florida, with his companions (the martyrs of February 14) and four Indian boys, sailed from S. Helena (St. Augustine), and landed near the present St. Mary's on the Chesapeake Bay, September 10, 1570. But the Indian guide, a brother of the chief, apostatized, and the Indians, after having slain Father Quiros on February 14, killed Father Segura and his companions, with the hatchets they had taken from them, February 18, 1571. This martyrdom led S. Francis Borgia to abandon the mission of Florida for the more inviting field of Mexico. Father Segura was born at Toledo and had joined the Jesuits at Alcalá, April 9, 1566. He had been rector of the college of Valladolid, when he was sent to America by St. Francis Borgia in 1568. *Cath. Encycl.*, Vol. xv, 455.

\***FEBRUARY 20.** Amongst the Fox tribe, in Wisconsin, the memory of Father *Leonard Vatiez, O. F. M.*, Martyr. He was killed in February, 1715. Unfortunately we have no details of his life and death. *Cath. Encycl.*, Vol. x, p. 391.

**FEBRUARY 22.** At Hawikuh (Aguico), amongst the Zuñi Indians of New Mexico, the memory of Father *Francisco Letrado, O. F. M.*, Martyr. He asked his superiors at Mexico City to send him to the Zuñi mission because it was the most discouraging of all the missions in New Mexico. When, on Sunday, February 22, 1632, he urged his people to come and hear Mass, he was pierced by a shower of arrows. READ, *History of New Mexico*, pp. 258ss.

**FEBRUARY 23.** At Denver, Colorado, the memory of Father *Leo Heinrichs, O. F. M.*, Martyr. He was born at Oestrich, archdiocese of Cologne, Germany, August 15, 1867, arrived at New York, November 8, 1886, and entered the Order of St. Francis, in the province of the Holy Name, at Paterson, N. J., on December 4, 1886. He was ordained priest, July 26, 1891, after he had made his profession on December 8, 1890. Whilst distributing Holy Communion, he was shot by an Italian, in St. Elizabeth's Church, Denver, Colorado, on February 23, 1908.

**FEBRUARY 27.** At Hawikuh in New Mexico, the memory of Father *Martin de Arvide, O. F. M.*, Martyr. He was killed by the Zipias Indians, February 27, 1632, shortly after Father Francisco Letrado. READ, *Hist. of N. M.*, p. 258.

\***MARCH 2.** In Florida, south of St. Augustine, the memory of a *Franciscan Father* and an *Indian Chief*, Martyrs. A chief had been converted by the Franciscans, on the eastern coast of Florida, but his tribe demanded that the chief should renounce his faith and put the friars to death. On his refusal they killed him (1697) and one of the Franciscans; two others escaped. SHEA, Vol. i, p. 457.

\***MARCH 3.** In Upper Louisiana, the memory of Father *Juan Mingues, O. F. M.*, Martyr. He was killed in a massacre by Missouri Indians, about 1720. Further particulars are not known. *Cath. Encycl.*, Vol. x, p. 391. The martyrdom is given as doubtful by J. Mooney; Shea does not mention it.

- \*MARCH 10. At Onondaga, in the present State of New York, the memory of *Frances Gonanhatenha*, Martyr. Born at Onondaga, and converted by Father Fremin, with other Christians she had retired to Caughnawaga on the Canadian side of the St. Lawrence. She was a model of piety, modesty and charity. With her companions she was surprised by the Mohawks and English and tortured. Then she was brought to Onandaga, and, because she remained true to the faith, she was tortured again for three successive nights, then tied to the stake and, after being burned for a considerable time, scalped and forced to run till she fell beneath a shower of stones. She died for Christ c. 1692. SHEA, *Missions*, p. 325.
- MARCH 16. At the Mission of Santa Cruz, on the San Saba River, Texas, the memory of the Franciscan Fathers *Alonzo Giraldo Terreros* and *José Santiestevan*, Martyrs. Father Alonzo, from the missionary college of Querétaro, was superior of the mission of San Saba.<sup>2</sup> On March 16, 1758, some two thousand Comanche Indians, shouting and firing, surrounded the mission, demanding that Father Terreros accompany them to the fort, a few miles off.<sup>3</sup> He mounted a horse, but had ridden only a few feet, when he was shot; with a groan he fell dead from his horse. Then the Indians made a general attack, killing some of the soldiers stationed at the mission. Father Santiestevan fled to the storeroom, but that was the first place the assailants visited. He perished under the blows of their weapons. Father Miguel Molina was wounded, but escaped during the night. ENGELHARDT, *Missionary Labors*, in the *Franciscan Herald*, v. 145 ss.
- \*MARCH 20. Amongst the Tamarois Indians in Illinois, the memory of Father *Gaston*, Martyr. He belonged to the Seminary of Quebec and had been ordained there in 1730. When Father Thaumur de la Source returned to Canada Father Joseph Courrier and Father Gaston were sent to succeed him in 1730. The latter was killed by Indians soon after reaching Tamarois. SHEA, Vol. i, p. 577.
- \*MARCH 24. At Fort St. Louis, Texas, the memory of the Recollect Missionaries *Zenobius Membré* and *Maxime LeClerq*, and the Sulpician *Chefdeville*, Martyrs. Father Zenobius was born at Baupaume, Dep. Pas-de-Calais, France, and was a member of the Franciscan province of St. Antony. He arrived in Canada in June, 1675, and, in 1679, accompanied La Salle to the country of the Illinois, where, with very small success, he worked for the conversion of the Indians, around Fort Crevecoeur. In September, 1681, he returned to Green Bay with Tonti, but in 1682 accompanied La Salle down the Mississippi river, returned with him to Europe and was made superior of the Franciscan monastery in his home city. In 1684 Membré with two Franciscans and three Sulpicians followed La Salle into Texas. The commander erected Fort St. Louis on Espiritu Santo Bay in 1685 and left there Fathers Membré, LeClerq and Chefdeville with 20 persons. Having failed in establishing a mission amongst the Indians, the three priests with the garrison were killed and the fort burned by the Karankawas, in 1687. *Cath. Encycl.*, Vol. x, 172.
- MARCH 25. Near Fulton, Hawamba Co., Mississippi, the memory of the Jesuit missionary *P. Antonin Senat*, Martyr. He had arrived in America in 1734. When the massacre at Natchez (November 29, 1729) involved the valley

<sup>2</sup> Founded by P. Miguel Aranda in 1753, among the Apaches. The missionaries had arrived April 17, 1757.

<sup>3</sup> Near the present town of Menardville.

of the Mississippi in Indian wars, an expedition of French and Illinois was sent against the Chickasaws in 1736, and Father Antonin Senat, S. J., accompanied the force as chaplain. After some success the French corps, which was to cooperate with another from the south, was attacked by the whole Chickasaw army. Vincennes, the commander, d'Artaguiette, Father Senat and others were taken. The missionary could readily have escaped. He would not, however, abandon those who needed his ministry. The prisoners were tied by fours to stakes and put to death with all the refinement of Indian cruelty, on Palm Sunday, March 25, 1736. To the last the devoted Jesuit exhorted his companions to suffer with patience and courage, to honor their religion and country. *Jesuit Relations*, Vol. lxxi, p. 171.

APRIL 17. At Caughnawaga, Canada, the memory of the venerable servant of God, *Catherine Tegakwitha*, Virgin, the "Lily of the Mohawks." She was born at Ossernenon, New York, in 1656, of a Christian Algonquin mother and a pagan Iroquois father. When she was four years old her parents and brother died of smallpox, and the child was adopted by her uncle, chief of the Turtle clan. In 1667 she was instructed in the faith by Fathers Fremin, Bruyas and Pierron, S. J., and when the clan moved to the northern bank of the Mohawk, near the present town of Fonda, in 1674, she was baptized by Father Jacques de Lamberville. Thenceforth she practised her religion unflinchingly in the face of almost unbearable opposition, till finally she was assisted by some Christian Indians to escape to Caughnawaga on the St. Lawrence. Here she lived in the cabin of Anastasia Tegonhatsihonga, a Christian squaw, her sanctity impressing not only her own people but also the French and the missionaries. Her mortifications were extreme. She died April 17, 1680. Many pilgrims visit her tomb and the Councils of Baltimore and Quebec have petitioned for her canonization. *Cath. Encycl.*, Vol. xiv, p. 471.

\*APRIL 18. At Carniceria, Texas, the memory of Brother *José Pita O. F. M.*, Martyr. When, in 1721, Father Antonio Margil restored the missions in Texas, Brother José Pita, thinking that the presence of troops had made travel safe, undertook to reach the mission for which he had volunteered, without the proper escort. At a place which has since borne the name of Carniceria, about 60 miles from San Xavier River, and on a site on which subsequently a mission was erected, he fell into an ambushade of Lipan Apaches. He might have escaped, but to deliver a soldier, he begged the Indians to turn on him; but they killed him and his companion. He was the first Spanish Religious who died by the hands of Indians in that province. HAMMER, p. 72.

\*APRIL 19. At Cicuyé (Pecos), New Mexico, the memory of Brother *Luis de Ubeda* (or *Escalona*), *O. F. M.*, Martyr. He was a member of the Mexican province of the Holy Gospel and accompanied Coronado on his march to the Northwest, together with Father Juan de Padilla and Father Juan de la Cruz. He was appointed to instruct the Indians at Cicuyé. When Coronado gave up New Mexico in disgust, Brother Luis remained at his pueblo, where the Indians had assigned him a little hut outside the village. From there he visited the neighboring pueblos. We do not know what happened to him, after the soldiers of Coronado had left, but it is Regarded as certain that he became a martyr about 1544.<sup>4</sup> PRINCE, *Spanish Mission Churches*.

<sup>4</sup> Brother Luis, by several authors, erroneously, is identified with Father Juan de la Cruz. They claim that Luis de Escalona (Ubeda) was called Juan de la Cruz in religion.



\*APRIL 20. At St. Francis Xavier Mission, Green Bay, the memory of Brother *Louis Le Boesme, S. J.*, Martyr. Born at Saintes, France, August 25, 1632, he entered the Society of Jesus in the province of Toulouse, November 24, 1650. He arrived the second time in Canada, after his first vows, in 1656. He was given as a companion to the Indian missionary, Father Jean Injalran, S. J., and, according to Griffin's *Historical Researches* (July, 1907, p. 260), was martyred by the Winnebagos in 1687, near De Pere, Wisconsin. The *Jesuit Relations*, Vol. lxxi, p. 149, however, do not state that he died a martyr.

APRIL 26. At Massacre Island, Louisiana, the memory of Father *Jacques Gravier, S. J.*, Martyr. He was born at Moulins, France, May 17, 1651, joined the Jesuits at Paris, October 29, 1670, and came to Quebec on June 16, 1685. In 1686 he went to Michilimackinac and, when the Recollects withdrew from the West, he succeeded Allouez in the Illinois mission begun by Marquette. In December, 1690, he was appointed Vicar General by Bishop Vallier of Quebec and the Illinois mission was given to the Jesuits. He is the true founder of that mission, where he spent ten years of incredible hardship and suffering. He first reduced the Illinois language to grammatical rules. Kaskaskia and Peoria Indians he grouped near Fort St. Louis on the Illinois River and despite the machinations of the medicine men moulded his flock into a model Christian church. In 1699 he was recalled to Mackinaw, but in 1700 we find him at the mouth of the Mississippi. Returning north he met the Kaskaskias who were about to migrate to the French colonies on the Gulf, but he induced them to settle at the mouth of the Okaw river, at the place which now bears their name. In 1703 he returned to the Peorias, but, late in 1705 he was attacked by his own fickle flock, who discharged a shower of arrows at him. One flint-headed weapon pierced his ear, but another struck him at the elbow and could not be extracted. He sought relief at Mobile, even at Paris, France. On February 12, 1708, returning from Europe, he reached the roadstead at Isle Massacre, in Louisiana, where he died of his wounds, April 26, 1708. *Jesuit Relations*, Vol. lxxi, p. 156.

\*MAY 1. At Quivira, Nebraska or Kansas, the memory of Father *Juan de Padilla, O. F. M.*, the Protomartyr of the United States of America. He was born in Andalusia, Spain. After a short military career he took the habit of St. Francis, came to Mexico and joined the province of the Holy Gospel at Mexico City. First he was military chaplain to the expedition of Nuño de Guzman to Nueva Galicia (1529-1531). Then he made missionary tours through Michoacan and Jalisco, until he was appointed guardian of the convents first at Tulantzinco (Hidalgo), then of Tzapotlan (Jalisco). In 1540, with Father Marcos de Niza and three other friars, he accompanied Coronado on his memorable march to the fabled Seven Cities of Cibola (Zuñi). From there, with Coronado, he penetrated as far north as Quivira, to the lower Loup River in Nebraska. When the general and his army in disgust abandoned New Mexico (1542) and returned to the Capital, Fathers Juan de Padilla and Juan de la Cruz, with the Brother Luis de Ubeda, resolved to remain and evangelize the Indians. Whilst the other friars stayed on the Rio Grande, Father de Padilla returned to Quivira, protected by only one soldier, the Portuguese Andrés del Campo, and two Mexican Tertiaries. He evangelized the Indians about the present town of St. Paul, Howard Co., Nebraska, with good success. When, however, Padilla, against the will of the Indians,

attempted the conversion of an hostile tribe, the Guas (Kaws, or Kansas), on his way south, he was attacked by a band of savages, somewhere in Hall Co., Nebraska. As he calmly knelt in prayer, they slew him, c. 1544. His companions escaped. Some believe that not St. Paul, Neb., but Junction City, Kansas, marks the site of Quivira and a monument has been erected there to Father Padilla. The Franciscan Juan de Padilla, buried in the church of Isleta, N. M., is not identical with this martyr of Quivira. ENGELHARDT, in the *Franciscan Herald*, May, 1919. *Catholic Historical Review*, Vol. ii, 13 ss. READ, *History of New Mexico*, p. 165. CASTAÑEDA, in *Spanish Explorers in the Southern United States*, 1907.

MAY 11. At Candelaria, Texas, the memory of the Franciscan missionary *José Francisco de Ganzabal*, Martyr. He had charge of the mission of San Ildefonso (founded a. 1747). In 1752, on Ascension Day, May 11, he went to pass the festival with his fellow Religious at Candelaria. At nightfall three Fathers were in the little room at the mission and a Spaniard was standing at the door, when some Coco Indians fired and killed the Spaniard, who fell at the feet of one of the Fathers. The missionary hastened to aid him, but when Father de Ganzabal called out to learn who the assailants were, he received an arrow through his heart. HAMMER, p. 75.

\*MAY 12. At Puaray, New Mexico, the memory of Father *Francisco Lopez, O. F. M.*, Martyr. He was a native of Sevilla and, when 17 years old, took the habit of St. Francis at Xeres de la Frontera. As superior of the mission band of Brother Agustin Ruiz, he was sent to New Mexico in 1581. He set up his headquarters at Puaray, the principal town of the Tiguez Indians, opposite Bernalillo. The soldiers, under Chamuscado, having explored the neighborhood, returned to Mexico; the Friars, however, P. Lopez, P. Juan de S. Maria and Brother Ruiz remained at Puaray. In the spring following the departure of Father Juan, Father Lopez, while praying near the pueblo, was killed with two blows of a wooden warclub by a Tigua Indian in May, 1582. In February, 1614, his relics were found by P. Estévan de Perea, and transferred to the church of Sandía, where miracles are attributed to him. ENGELHARDT, in the *Franciscan Herald*, June and July, 1919. READ, *History of New Mexico*, pp. 168 ss.

\*MAY 20. At the pueblo of Santiago, amongst the Tigua Indians, New Mexico, the memory of Brother *Augustin Rodriguez (Ruiz), O. F. M.*, Martyr. He was a native of Spain, had taken the habit in the province of the Holy Gospel at Mexico City, but asked to be transferred to the custody of San Francisco de Zacatecas, to teach catechism to the Indians and gain the crown of martyrdom. He was sent to the exposed mission of the valley of San Bartolo, in the vicinity of Allende (Chihuahua), where he led a life of austere asceticism. After having visited the Indians, north of the Rio Grande near El Paso, he organized a missionary band, consisting of Father Francisco Lopez, Father Juan de S. Maria and himself. They left the mines of S. Barbara, June 5, 1581. After Fathers Juan and Francisco had lost their lives, he also was killed by a Tehua Indian at Santiago near Puaray. The Indian threw his body into the river. READ, *History of New Mexico*, pp. 168 ss.

MAY 24. At Gran Quivira (Tabira), New Mexico, the memory of the Venerable servant of God, *Maria Jesus de Agreda*, Abbess of the Nuns of the Immacu-

late Conception at Agreda in Spain. In 1623 Father Juan de Salas, O. F. M., went to the Xumana Indians, New Mexico, to bear the light of the gospel to them. To his surprise he found the Xumanas familiar with the Christian doctrines; they declared that they had been instructed in the faith of Christ by a woman. When Father Alonzo de Benavides returned to Spain, he learnt at the convent of the Ven. Maria de Agreda that she had in ecstasy visited New Mexico and instructed Indians there. The Franciscan writers from this time speak of this marvelous conversion of the Xumanas by the instrumentality of Maria de Agreda, as a settled fact. The Xumana nation, since, has been wasted away by wars and absorbed in some one of the New Mexican tribes. The Venerable Maria de Jesus was born at Agreda, April 2, 1602, and took the veil of the Poor Clares in 1618. She died at Agreda, May 24, 1665. ENGELHARDT, in the *Franciscan Herald*, December, 1920, and January, 1921.

JUNE 4. At San Cristóval de Tanos, New Mexico, the memory of Fathers *José de Arbizu* and *Antonio Carbonel*, O. F. M., Martyrs. In 1692 Don Diego de Vargas reasserted Spanish rule in New Mexico, where the churches had been destroyed and the missionaries martyred a. 1680. But on June 4, 1696, the Taos, Picuries, Tehuas, Tanos, Queres and Jemes Indians again rose in rebellion. Their first act was to profane the churches, the next to butcher the missionaries. At San Cristóval de Tanos they killed Father Joseph and Father Antony, missionaries of the Taos. HAMMER, p. 59.

JUNE 5. Amongst the Jemes Indians in New Mexico, the memory of Father *Francis of Jesus Maria Casañas*, O. F. M., Martyr. He had worked amongst the Asinais Indians in Texas, in 1690, and had been sent by the other missionaries to Mexico to obtain a regular establishment of the Texas mission by royal order (1692). At the reestablishment of the missions in New Mexico (1693) he accompanied the new custos, P. Salvador de San Antonio to Santa Fé and was sent to the pueblo of the Jemes. When, June 4, 1696, a rebellion broke out, he was lured out of the village by some pagans, under the pretext that a dying man wished a priest to hear his confession. Then the war chief of the pueblo and the interpreter killed him with their clubs, the holy missionary repeating the names of Jesus and Mary till he expired. HAMMER, p. 59.

JUNE 6. At Fort St. Charles, Minnesota, the memory of Father *Jean Pierre Aulneau*, S. J., Martyr. Born in France, at Montiers-sur-Hay, diocese of Luçon, April 25, 1705. He entered the Society, December 12, 1720, and arrived at Quebec, August 12, 1734. He was sent to the West to study the languages of the Cree and Assiniboin nations and to push on farther to the Mandan Indians. Father Aulneau reached the Lake of the Woods with the expedition of Pierre Gauthier de Varennes de Laverendrye in the fall of 1735, and spent the winter in Fort Charles, which was built by Laverendrye on a stretch of land which now belongs to Minnesota. June 5, 1736, Laverendrye, dispatched to Mackinac three canoes, manned by his eldest son and 19 Frenchmen, to secure provisions and ammunition. Father Aulneau was of the party. After one day's journey they were surprised by a party of Sioux Indians and cruelly murdered, on Massacre Island, in Canadian waters, to the southeast of Fort Charles. Their bodies were found September 17, 1736, and interred in the chapel of Fort Charles on September 18, of the same year. The remains of Father Aulneau and his companions were discovered in the summer,

1908. *Hist. Records and Studies*, April, 1919, pp. 488ss. *Jesuit Relations*, Vol. lxxi, p. 170.<sup>5</sup>

- JUNE 8. At San Ildefonso, New Mexico, the memory of Fathers *Francisco Corvera* and *Antonio Moreno, O. F. M.*, Martyrs. P. Corvera was missionary at San Ildefonso; P. Moreno from Nambé had come to visit him. During the night of June 4, 1696, the Tehua Indians closed up every window and opening of their cell, then set fire to the convent and the church, leaving the Religious to die suffocated by the smoke and heat. PRINCE, *Spanish Mission Churches*.
- JUNE 12.<sup>2</sup> On the coast of Florida, south of Tampa Bay, the memory of Father *Diego de Peñalosa, O. P.*, Martyr. He had come to Florida with Fathers Cancer, Beteta and Garcia, in spring 1549. The vessel missed the Bay of Tampa; after searching for it a few days and landing from time to time the Fathers, at last, went ashore a few days before Pentecost and conferred with the natives. Whilst Father Cancer continued the journey towards the Bay, Father Diego with Fuentes, a pious Spaniard, and an Indian woman who had acted as interpreter, remained on shore. But the woman betrayed them and the missionary was killed as well as the layman "with all kinds of ceremony and addresses." *American Eccl. Review*, Vol. xxvii, p. 1902.
- JUNE 21. At Detroit, Michigan, the memory of the Recollect Father *Nicholas Bernardin Constantin Delhalle*, Martyr, the first pastor of the first French town in the West. He arrived in Canada from France, June 1, 1696, and was assigned to the pastoral work at Longeuil and St. François de Sales. In the early summer of 1701 he accompanied La Motte Cadillac to the West. The latter founded Detroit (July 21, 1701) and Fort Pontchartrain; a chapel in honor of Ste. Anne, the mother church of the Northwest, was commenced on her feast-day, July 26, 1701. Father Delhalle served as chaplain to the troops (Aumônier of Fort Pontchartrain) and pastor of the French. In June, 1706, in consequence of the peculiar policy of Cadillac, hostilities broke out between the French and the Ottawas. As Father Delhalle, anxious to put an end to the slaughter, was entering the Fort, some Miamis joined him and the Ottawas opened fire on them. A ball struck Father Delhalle and he fell dead on the spot. He was interred in the church of Ste. Anne. HAMMER, p. 117. *American Hist. Researches*, Vol. xiii, p. 17.
- JUNE 26. At Tampa Bay, Florida, the memory of Father *Luis Cancer de Barbastro, O. P.*, Martyr. He was a native of Saragossa, Spain, came to America in 1514, as superior of a band of Dominican missionaries and worked amongst the Indians of Vera Paz, in Central America. He composed many religious hymns in the Zapotec language. An ardent adherent of the Dominican Las Casas, he sided with him at the gathering, convoked by the Visitor Tello de Sandoval at Mexico (1546). Anxious to prove the efficacy of the methods proposed by Las Casas, he went to Spain and obtained there the grant of a vessel for his

<sup>5</sup> Rev. J. J. Holzknicht in the *Hist. Researches*, July, 1907, and January, 1908, confounds Father Aulneau with P. Ignace Guignas, S. J., and claims that the latter was killed on a rocky little island in the Lake of Woods. P. Guignas, indeed, was tortured by the Indians and condemned to die at the stake, but was rescued by adoption. He still labored in his Dakota mission in 1736. SHEA, Vol. i, p. 630. The article of Father Holzknicht in July, 1907, contains many errors. P. Gil de Bernave and P. Henry Ruhen were killed in Sonora, Mexico, not in Arizona, U. S. The Oblate Aubert is not a martyr of 1734, but an author of the 19th century. Brother LeMoyné, who, according to Rev. Holzknicht, was martyred in New York State in 1656, is Father Simon LeMoyné who was kept a prisoner by the Iroquois at Onondaga during the winter 1661 to 1662, but was set free and died in peace at Cape de la Madeleine, November 24, 1665.



pious mission in Florida. He sailed from Vera Cruz with P. Diego de Peñalosa, P. Gregorio de Beteta and P. Juan Garcia, in spring, 1549. Father Diego was killed somewhere south of the Bay of Tampa, by the Calusas. Still Father Cancer, having found the bay itself, resolved to remain and preach to the Indians. He landed on June 26, with the other Fathers. When near the shore, he sprang out and, not heeding the remonstrances of his friends, proceeded up the steep bank. A crowd soon gathered around and a heavy blow of a club stretched him lifeless on the shore, June 26, 1549. In an instant the savages had covered him with mortal wounds and rushing to the water's edge drove back the rest with a shower of arrows. LOWERY, *Spanish Settlements within the U. S.* New York, 1901.

JUNE 28. At Aguatuví, Arizona, the memory of Father *Francisco de Porras, O. F. M.*, the protomartyr of Arizona. Born at Villanueva de los Infantes in Spain, he received the habit of St. Francis at the convent of San Francisco at Mexico, September 12, 1606. In 1623 he was appointed master of novices, which office he held for five years. He then asked to be sent to the Indians. In 1628 he left the motherhouse together with P. Andrés Gutierrez and Brother Cristóval de la Concepcion. On August 20, 1628, they founded the mission of San Bernardo amongst the Moquis; in a few years they converted 800 Indians. P. Porras was poisoned by the medicine men and died at Aguatuví in the arms of P. Francisco de San Buenaventura, June 28, 1633. Probably also P. Andrés and the Brother were killed. ENGELHARDT, *Franciscans in Arizona*, p. 23.

JULY 17. At Purísima Concepcion (Fort Yuma, California), the memory of the Franciscan Fathers *Francisco Hermenegildo Garcés* and *Juan Barreneche*, Martyrs. Father Garcés, a famous explorer and missionary, had been superior at S. Xavier del Bac, Arizona; he first visited the Yuma country in 1768. He was the first Spaniard to penetrate to the Mojave Indians (1776) in long journeys through the wilderness. On July 17, 1781, he was massacred with the youthful Father Juan Barreneche, 20 colonists, 12 laborers and 21 soldiers, at Purísima Concepcion, a new mission, by the Yuma Indians. ENGELHARDT, *California Missions*.

JULY 17. On the same day at San Pedro y Pablo de Biscuña in California, the memory of the Franciscan Fathers *Juan Diaz* and *Matias Moreno*, Martyrs. When a. 1781 Father Garcés undertook the establishment of a regular mission amongst the Yumas, these two fathers accompanied him to the mouth of the Gila and were appointed to the new pueblo of San Pedro y Pablo, eight miles southwest of Concepcion. They were killed by the Yumas on the same day with Father Garcés, July 17, 1781. ENGELHARDT, *California Missions*.

\*JULY 20. Near the Rio Grande in Texas the memory of Father *Silva, O. F. M.*, Martyr. Father Silva worked amongst the Apaches but the friendly intercourse between the Franciscans and the Apaches, aroused hostile feelings among the Texas tribes in the missions, who regarded the Apaches as their natural enemies. Therefore a party of mission Indians killed Father Silva, about 1758. *Cath. Encycl.*, Vol. x, p. 391.

AUGUST 6. In the city of Mexico the memory of the venerable servant of God, Father *Antonio Margil, O. F. M.*, the Apostle of Texas. Born at Valencia, Spain, August 18, 1657, he entered the Franciscan Order in his native city, April 22, 1673. He arrived at Vera Cruz on June 6, 1683. Attached to the college of Queretaro, he preached missions all over the country, in Yucatan, Costa Rica,

Nicaragua and Guatemala. He always walked barefooted, fasted every day of the year, never used meat or fish and applied instruments of penance to himself unmercifully. June 25, 1706, he was appointed first guardian of the newly erected convent of Guadalupe, Zacatecas. In 1716 he led a band of three fathers and two lay brothers into Texas and founded the missions of Guadalupe among the Nacogdoches, Dolores amongst the Ays and San Miguel amongst the Adays. When the French destroyed these missions, Father Margil withdrew to the Rio San Antonio and remained near the present city of San Antonio for more than a year. He then returned with his friars to the scene of his former activities, restored the missions and even gave his attention to the French settlers in Louisiana. In 1722 he was recalled to Zacatecas, but later on resumed missionary work in Mexico. He died in the city of Mexico, at the convent of San Francisco, in the odor of sanctity, August 6, 1726. Pope Gregory XVI in 1836 declared Father Margil's virtues heroic. *Cath. Encycl.*, Vol. ix, p. 657. VILAPLANA, *Vida del V. P. Fr. Antonio Margil*, Madrid, 1775.

AUGUST 7. At Hawikuh (Zuñi) in New Mexico the memory of Father *Pedro de Ayala y Ayalá, O. F. M.*, Martyr. When the Apache Indians attacked the Zuñi pueblo of Hawikuh, August 7, 1670, this pious missionary won a martyr's crown. *Cath. Encycl.*, Vol. xiv, s. v, Zuñi.

\*AUGUST 9. Near New Orleans, La. the memory of Father *Jean Daniel Testu*, Martyr. He was a native of Cape-Saint-Ignace, Canada, was ordained in 1639 and went to join Father François Jolliet de Martigny of the Quebec Seminary, in 1712, when the latter took up the mission field in the Mississippi Valley. Father Testu founded a mission amongst the Choctaws in Louisiana in 1713. In August, 1718, on their way to Mobile, he and his party, while cabining at night on the shore, were attacked by Indians. At the first volley Father Testu received a fatal wound. His age is given as fifty. *Catalogue of the Indian Missionaries*, written by Vicar General Noiseux of Quebec and sent to Bishop Rosati of St. Louis by Bishop Signey of Quebec. (V. Jean Dequerre, November 10.) SHEA, *Missions*, p. 450. Charlevoix does not mention Father Testu, nor James Mooney in his article on the Choctaw Indians, in the *Cath. Encycl.* Probably he is a double of Father Saint-Côme.

AUGUST 10. At the Tesuque pueblo, New Mexico, the memory of Father *Juan Bautista de Pio, O. F. M.*, Martyr. He was a native of Victoria, Spain, and was attached to the mission church of Santa Fé, New Mexico. On the morning of August 10, 1680, he had gone to Tesuque to say Mass, when the revolt of El Popé broke out. Father Pio was killed by the Indians, the first victim of the revolution. His Mass server, the soldier Pedro Hidalgo, escaped PRINCE, *Spanish Mission Churches*.

AUGUST 10. At the Tano pueblo of Santa Cruz de Galisteo, New Mexico, the memory of the Franciscan Fathers *Juan Bernal* and *Juan Domingo de Vera*, Martyrs. Father Juan was custodio of the missions of New Mexico, when the great insurrection of 1680 broke out. The plot was conceived by the Tejuan Indian El Popé (Poc-pec) who had been pursued by the Spaniards for committing murders and instigating the Indians to revive their old pagan rites. Father Bernal had been warned by the Tanos of San Cristóval and San Lázaro, but the Spanish governor took measures to prevent the revolt, when it was too late. Three hundred and eighty Spaniards, men, women and children, were killed, all the churches and Spanish settlements destroyed and every vestige, of Christianity stamped out amongst the Zuñis, Moquis, Návajos, Taos

Picuries and Tejuas. Both Father Bernal and Father de Vera were natives of Mexico City.

AUGUST 10. At the Convent of Porciuncula, amongst the Pecos Indians in New Mexico, the memory of Father *Fernando de Velasco, O. F. M.*, Martyr. Juan Yé, the chief of the Pecos, communicated to the authorities the plans of El Popé to exterminate all the Spaniards. Finding his advice unheeded, he told Father Fernando: "Father, the people are going to rise and kill the Spaniards and missionaries. Decide then, whether you wish to go and I will send warriors with you and protect you." Thereupon Father Fernando hurried to warn Father Bernal at Galisteo, but was overtaken by the Indians and shot to death with arrows, at daybreak, August 10, 1680. He was a native of Cadiz and had served in the Mission of New Mexico for thirty years. PRINCE, *Spanish Mission Churches*.

AUGUST 10. At the Tehua pueblo of Nambé, New Mexico, the memory of the Franciscan missionary Father *Tomás de Torres*. He was a native of Tepozotlan, México. He was killed at the outbreak of the insurrection of El Popé, August 10, 1680. PRINCE, *Spanish Mission Churches*.

AUGUST 10. In the pueblo of the Tanos Indians, New Mexico, the memory of Father *Simon de Jesus, O. F. M.*, Martyr. He had served the Tanos for four-score years. Seeing the talent, intelligence and apparent piety of an Indian boy, Frasquillo, he devoted his time to the education of the youth. Frasquillo learned to read and write Spanish fluently; he became a good Latinist and the chants and services of the Church were familiar to him. When, however, August 10, 1680, the revolt broke out under El Popé, Frasquillo entered ardently into it and slew with his own hands the priest who had done so much to elevate him. The Tanos hailed the young monster as their king. ESPINOSA, *Cronica Apostolica*, Vol. i, p. 284. PRINCE, *Spanish Mission Churches*.

AUGUST 10. At the pueblo of San Lorenzo de Picuries, New Mexico, the memory of Father *Matias de Rendon, O. F. M.*, Martyr. He was a native of Puebla de los Angeles, Mexico, and was killed by his own fickle flock during the revolt of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.

AUGUST 11. At San Diego de los Jemes, New Mexico, the memory of the Franciscan missionary *Juan de Jesus*, Martyr. He was a native of Granada, Spain. He had worked amongst his people for nine years, when the Indian revolt of El Popé broke out. P. Juan was stripped, tied on a hog and chased through the pueblo amid the curses and blows of the rabble. Then they sat upon him and made him carry them around on all fours, until he sank lifeless, on August 11, 1680. His relics were taken, August 8, 1694, by Governor de Vargas, and deposited in the church of San Francisco at Santa Fé, August 11, 1694. PRINCE, *Spanish Mission Churches*.

AUGUST 11. At the Indian pueblo San Esteban de Acoma in New Mexico the memory of Father *Lucas Maldonado, O. F. M.*, Martyr. He was killed by his Indians during the revolt of El Popé, August, 1680. He was a native of Triguena, Spain, and held the office of Definidor actual. PRINCE, *Spanish Mission Churches*.

AUGUST 11. At the pueblo Purisima Concepcion de Alona, New Mexico, the memory of Father *Juan de Val, O. F. M.*, Martyr. He was a native of Castile, Spain. After having worked at Alona for nine years, he was killed by the Zuñi Indians, during the insurrection of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.

- AUGUST 11. At the pueblo of San Geronimo de Taos, New Mexico, the memory of Father *Antonio Mora* and the lay brother *Juan de Pedrosa, O. F. M.*, Martyrs. Father Mora had been in service amongst the Taos, for nine years. He was a native of Puebla de los Angeles, Mexico. Brother de Pedrosa was born in Mexico City. They gave their lives for Christ during the insurrection of the Indian El Popé against the Spaniards, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At the Indian pueblo of San Ildefonso, New Mexico, the memory of Father *Luis de Morales, O. F. M.*, and the lay brothers *Antonio Sanchez de Pró* and *Luis de Baeza*, Martyrs. Father Morales was born at Ubeda, Spain. Brother de Pró was a native of Mexico City; he had joined the Discalced Carmelites, but had gone over to the Observants of St. Francis, in order to be able to go to the missions in New Mexico. The three friars were killed at San Ildefonso during the revolt of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At San Marcos pueblo, New Mexico, the memory of the Franciscan Father *Manuel de Tinoco*, Martyr. He was killed during the Indian revolt of El Popé, in August, 1680. He had joined the Order of St. Francis in the province of San Miguel de Estremadura. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. At San Bernardo de Aguatuvi, Arizona, the memory of Father *José de Figueras, O. F. M.*, Martyr. He was born in the city of Mexico and came to Arizona in 1674; there he served the Hopi pueblo of Aguatuvi, 26 miles from the Zuni pueblos. When the Indians rose against the Spaniards in August 1680, he foretold them that within three years they would be at war with each other. He was killed with clubs and stones and his body thrown into a cave. ENGELHARDT, *Franciscans in Arizona*, p. 24.
- AUGUST 12. At the pueblo of San Bartolmé de Xongopavi (Xenopoli) in Arizona, the memory of Father *José de Trujillo, O. F. M.*, Martyr. He was born at Cadiz, Spain and joined the Franciscans in 1634. First he was sent to the Philippine Islands, then to Mexico. There he was named prior of the convent of San Cosmé without the walls of Mexico City. At last he went to the missions of New Mexico. He worked in the Hopi pueblo of San Bartolmé, seven leagues from Aguatuvi. His own Indians killed him during the insurrection of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. At the pueblo of Santo Domingo, New Mexico, the memory of the Franciscan missionaries *P. Juan Talaban*, *Francisco Antonio de Lorenzana* and *Juan Montesdoca*, Martyrs. Father Talaban was a native of Sevilla, Spain, and had worked in the missions of New Mexico for twenty years; he had been custodio of the missions. Father de Lorenzana was born in Galicia, Spain, P. Montesdoca at Querétaro, Mexico. During the great Indian revolt of El Popé, in August, 1680, the three priests were locked up in their house by the Indians who set fire to it, thus stifling and burning the friars. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. In the country of the Zuñi Indians, New Mexico, the memory of the Franciscan Fathers *Lorenzo Analisa*, *Juan Espinosa* and *Sebastian Casalda*, Martyrs. They were stripped, stoned, and at last shot to death in the public place. Their bodies were buried in the ruins of the church. HAMMER, *Die Franziskaner in den Ver. Staaten Nordamerikas*, p. 45. She does not mention these martyrs, nor PRINCE, (*Spanish Mission Churches*), but they are given in the list of Archbishop Salpointe, *Hist. Researches*, January 1907, p. 76.



- AUGUST 14. On the Menominee River, in Wisconsin, the memory of the Jesuit Father *René Menard*, Martyr. He was born at Paris, March 2, 1605, and arrived at Quebec, July 8, 1640. He was assigned to work amongst the Hurons. After the destruction of the Huron mission (1649), he was sent to the Cayugas, in the Iroquois country (New York State), where, for the first three months, he was brutally treated, but succeeded in gaining the confidence of the savages. When the Iroquois mission was interrupted, he went to Three Rivers, but in 1695 started with 300 Ottawas for the far west. He reached the shores of Lake Superior in 1660 and endeavored to establish a mission in Keweenaw, Mich. From Keweenaw he set out to visit other tribes. On his way to the Hurons on Noquet Island at the mouth of the Menominee River, he was separated from his companion, a French blacksmith; he lost his way in the forests and was never heard of again. He was murdered by a roving band of Sioux, probably at the first rapids of the Menominee, near the present city of Crystal Falls, about August 4, 1661. *Cath. Encycl.*, x, p. 178. *Hist. Recherches*, July, 1910, p. 246. *Jesuit Relations*, Vol. lxxi, p. 144.
- AUGUST 23. At Norridgewock Mission, Maine, the memory of Father *Sebastien Râle (Rasle) S. J.*, Martyr. Born at Pontarlier, France, January 4, 1657, he entered the Jesuit novitiate at Dôle, September 24, 1675. His theology he finished at Lyons in 1688 and arrived at Quebec, October 13, 1689. His first missionary work was in an Abenaki village near Quebec; next he labored in the Illinois country for two years. In 1694 he was sent to the Abenaki mission on the Kennebec. The colonists of New England regarded with suspicion and hatred the arrival of a Frenchman in the midst of savages who were hostile to the English. Hence the Indian outrages perpetrated on the eastern frontier of New England during Râle's long residence among the Abenakis were attributed to him. In 1705 the English burned his church at Norridgewock. When the territory in 1713 was ceded to England, Râle remained and rebuilt his church. After having escaped from an attack of the New Englanders in 1722, he was surprised by another expedition in August, 1724; he, with several chiefs and many of his flock, was killed, scalped and hacked to pieces by the Mohawk allies of the English, August 23, 1724. His Abenaki dictionary is preserved at Harvard College and was published in 1833. *Cathl. Encycl.* Vol. xii, p. 635. *Records of the Amer. Cath. Hist. Soc.*, Vol. xviii; *Hist. Recherches*, January, 1908, 33.
- AUGUST 28. In Monterey, Cal., the memory of the servant of God, Father *Junipero Serra, O. F. M.*, the Apostle of California. He was born at Petra, Isle of Majorca, November 24, 1713. On September 14, 1730, he joined the Franciscans, taught philosophy at Palma and attached himself to the missionary college of San Fernando, Mexico, in 1749. For nine years he served at the Sierra Gorda Indian missions, north of Querétaro. Recalled to Mexico he became famous as a preacher of missions. In 1767 he was appointed superior of a band of 15 Franciscans for the Indian missions of Lower California, but in 1769 he accompanied Portolá's land expedition to Upper California. He arrived at San Diego on July 1, 1769, and on July 16 founded the first of the twenty-one California missions which accomplished the conversion of all the natives on the coast as far as Sonoma to the north. In 1778 he received the faculty to administer the Sacrament of Confirmation. He confirmed 5,309 persons, who, with but few exceptions, were Indians converted during the fourteen years from 1770. Besides extraordinary fortitude, his most conspicuous virtues were insatiable zeal, love of mortification, self-denial

and absolute confidence in God. He died at Monterey, Cal., August 28, 1784. *Cath. Encycl.*, Vol. xiii, p. 730. *Hist. Records and Studies*, vii, 168. ENGELHARDT, *Missions in California*.

\*AUGUST 31. At the Hopi pueblo of San Francisco de Oraibe, in Arizona, the memory of the Franciscan Fathers *José de Espeleta* and *Augustin a S. Maria*, Martyrs. P. Augustin was a native of Patzcuaro, Mexico, and came to Arizona in 1674. Espeleta was born at Estela in Navarra; he had been custodio of the missions and had spent thirty years there. Both were killed during the revolt of El Popé, in August, 1680. Before P. Espeleta was massacred, the Indians kept him as a slave, like a beast of burden, an object of ridicule for old and young. PRINCE, *Spanish Mission Churches*.

SEPTEMBER 9. On the Illinois River the memory of the Recollect Father *Gabriel de la Ribourde*, Martyr. He was the last scion of a noble Burgundian house; he renounced the world and its honors to enter the Order of St. Francis, and then, when advanced in years, renounced the comforts of Europe for the wilds of Canada. He came to Quebec in August, 1670, and soon became Commissary or Superior of his Order in the colony. Sent by his successor to Fort Frontenac, near the present city of Kingston, he was assigned as superior to La Salle's party. Later on he remained with Tonti at Fort Crevecoeur, evangelizing the Indians. When Tonti and his party gave up and destroyed the Fort, they set out in a wretched canoe to reach Green Bay. While Tonti and Father Membré, next day, were busy repairing the canoe, Father Gabriel retired apart to say his breviary. While thus engaged, he was met by a party of Kikapoos, out against the Iroquois, who ruthlessly murdered him and threw his body into a hole, September 9, 1681, in the seventieth year of his age. HAMMER, p. 111.

SEPTEMBER 10. Near the Tigua pueblo of Chilili, New Mexico, the memory of Father *Juan de Santa Maria*, O. F. M. He was a Catalan, joined the Franciscans at Mexico and, when still a young man, set out for the pueblos of New Mexico, from the Santa Barbara Mines, Chihuahua, on June 5, 1581. With him were Father Francisco Lopez, the superior, and Brother Augustin Ruiz (Rodriguez), the organizer of the expedition. They were protected by eight soldiers under Francisco Chamuscado, and six Mexican Indians. They visited the pueblos of the Piros, Tigua and Queres nations. When the party arrived amongst the Tano Indians at the pueblo of Galisteo, Father Juan became anxious to return to Mexico to render a report, in order that more priests might be sent to the mission. He started alone from the Sandía mountains, trusting to his knowledge of the stars, but on his way, on the third day, he was killed under a huge stone by a party of roving Indians, near Chilili, Bernalillo Co., on September 10, 1581. *Cath. Historical Review*, October, 1920, pp. 308ss.

\*SEPTEMBER 11. Near Fort Adams, Mississippi, the memory of Father *Nicolas Foucault*, the first martyr of the Seminary of Quebec. He was born in Paris and ordained at Quebec, December 3, 1689. For ten years pastor at Batiscan, he was impelled by zeal for the missions to follow Montigny, and set out for the Mississippi in 1701. He had already accomplished much good amongst the Arkansas, when, in 1702, he set out for Mobile with his servant and two Frenchmen. They took as guides two Indians of the Koroa tribe, akin to the Arkansas. Led by hopes of plunder, or instigated by hatred, these treacherous savages murdered the whole party near the Tonica villages, in September, 1702. Father Antoine Davion at the time was ascending the Mississippi and discovered on the banks of the river the bodies of these victims of Indian ferocity. He interred them with the rites of the Church. SHEA, Vol. i, p. 445.

- SEPTEMBER 13. At St. Augustine, Florida, the memory of the holy Martyr *Pedro de Corpa, O. F. M.* In 1593 sent to the province of Guala in Florida, he established a neophyte village amongst the Timucua Indians at Tolemato (now the cemetery of St. Augustine), but when he publicly reproved the profligate son of the Cazique who had fled from Guala island to the pagans of Tolomato, he was killed by the young man's partisans whilst kneeling before the altar in September, 1597. His head was severed from the body and set on a spear over the gate. HAMMER, p. 17.
- SEPTEMBER 14. At St. Augustine, Florida, the memory of Father *Juan de Silva O. F. M., Martyr.* In 1593 he was sent as superior of a band of twelve Franciscan missionaries to work amongst the Timucua and Yamassee tribes on the lower St. John River and the islands on the southern coast of Georgia. He established regular villages of neophytes around St. Augustine, but was killed during the Indian conspiracy of September, 1597. HAMMER, p. 17.
- SEPTEMBER 15. On St. Simon's Island, Glynn Co., Georgia, the memory of the Martyr *Francisco de Velasco*, Franciscan Priest. Sent to Florida in 1593 he formed a village of neophytes at Asao, on St. Simon's Island, Georgia. He was killed by the insurgent Yamassee Indians in September, 1597, whilst returning from his church. HAMMER, p. 17.
- SEPTEMBER 16. At Toboqui in Florida, the memory of the Franciscan Father *Blas Rodriguez*, Martyr. He came to St. Augustine, Florida, in 1593, with Father Juan de Silva and established a village of neophytes at Toboqui near St. Augustine. He was killed in the chapel of Our Lady of the Milk after Mass, by the insurgent Yamassee Indians from Tolemato, in September, 1597. HAMMER, p. 17.
- SEPTEMBER 17. On Amelia Island, Nassau Co., Florida, the memory of the Franciscan Father *Miguel de Auñon* and the laybrother *Antonio de Badajoz*, Martyrs. Father Miguel was sent to Florida a. 1593, with Father Juan de Silva, O. F. M. He established himself at Asopo on Amelia Island to the north of St. Augustine and was killed with clubs by the insurgent Yamassee Indians before the altar, together with the laybrother Antonio de Badajoz, in September, 1597. Their bodies were raised a. 1605 and buried at St. Augustine. HAMMER, p. 17.
- SEPTEMBER 23. At Andagaron, on the Mohawk River, N. Y., the memory of the Venerable Servant of God, *René Goupil, S. J., Martyr.* He was a native of Angers, France, b. in 1607. Because ill health prevented him from joining the Society of Jesus, he attached himself to the Canada mission as a *donné*. After serving two years as physician and surgeon in the hospitals of Canada, he became the companion of Father Jogues and as such started with him to the Huron mission in 1642. Captured by the Iroquois near Lake St. Peter, like the other prisoners, he was beaten, his nails were torn out and his finger joints cut off. Brought to Ossernenon and Andagaron, he was repeatedly tortured. At last, because he taught the Indian children the sign of the Cross, he was felled to the ground by a hatchet blow by an Indian; he expired invoking the Name of Jesus, September 23, 1642. During his captivity, in August, he had bound himself to the Society of Jesus, pronouncing the religious vows in presence of Father Jogues; the latter called Goupil "an angel of innocence." MARTIN, *Issac Jogues*, Paris, 1882, *Cath. Encycl.*, Vol. vi, p. 684.
- SEPTEMBER 28. On Cumberland Island, Georgia, the memory of Father *Pedro Martinez*, the protomartyr of the Jesuits in the United States. He was born at Celda, diocese of Saragossa (or at Teruel?), Spain, on October 15, 1533. In



1553 he joined the Jesuits at Valencia; with Fathers Juan Rogel and Francisco Villareal, he was sent to America by S. Francis Borgia, in June, 1566. He was a man of great learning, deep humility and fervent zeal. Driven by a storm to the coast of Georgia, he landed with a few companions, but his ship was thrown back to the high sea by the heavy waves. Whilst he tried to reach Florida on foot, he was killed by the natives on the isle of Tacatacuru (Cum-berland), about September 28, 1566. *Hist. Records and Studies*, December, 1904, p. 352.

SEPTEMBER 29. At De Pere, Wisconsin, the memory of *two Jesuit Fathers*, Martyrs. These martyrs may not be a product of fiction. In 1765 they are said to have been killed by the Winnebagoes; but they cannot be identified. They are believed to have been the last Jesuit missionaries in the Mission of Wisconsin. The two Fathers, then at Michilimackinac, were Pierce Du Jaunay and Louis Marin Le Franc. But these cannot have been the martyrs, since they died in peace at Quebec, Du Jaunay on July 16, 1780, Le Franc on May 25, 1776. *Hist. Researches*, July, 1907, p. 260; *Jesuit Relations*, Vol. lxxi, p. 171.

\*SEPTEMBER 30. At Saint-Sauveur, on Mount Desert Island, Maine, the memory of the Jesuit Brother *Gilbert Du Thet*, Martyr. The Jesuit Fathers Quentin, Masse and Briard, in June, 1613, established a peaceful settlement for the conversion of Indians on Soames Sound, Mt. Dessert Island. The post was destroyed by the English under Captain Argal of Virginia, in September, 1613; Brother Du Thet<sup>a</sup> was killed, the Fathers were carried to Virginia as prisoners. *Cath. Encycl.*, Vol. xii, p. 287; *Hist. Records and Studies*, December, 1904, p. 365; *Jesuit Relations*, Vol. lxxi, 137.

OCTOBER 4. At New Orleans, La., the memory of the Venerable Servant of God, Father *Francis Seelos, C. SS. R.* Born at Fuessen, Bavaria, he pursued his studies at Augsburg and Munich and entered the Congregation of the Most Holy Redeemer, offering himself for the American mission. He arrived in America, April 17, 1843, made his profession at Baltimore, May 16, 1844, and was ordained seven months later by Archbishop Eccleston. He was assigned first to St. James, Baltimore, then, in May, 1845, to Pittsburgh; in 1851 he was appointed superior of the Pittsburgh community, where he labored for 9 years. His confessional was constantly besieged by crowds of people of every description. It was said by many that he could read their very souls. At Baltimore he was prefect of the professed students. In 1860 his name was proposed for the vacant see of Pittsburgh, but he humbly refused. In 1866 he was summoned to Detroit and in September of the same year to New Orleans, La. There he died, October 4, 1867. The cause of his beatification is in progress. *Cath. Encycl.*, Vol. xiii, p. 681.

OCTOBER 12. At the Indian mission of Santa Cruz, California, the memory of Father *Andrés Quintana, O. F. M.*, Martyr. He was a powerful man physically and fearless withal, but full of tenderness and solicitude towards his neophytes. In spite of his charity towards the natives, he was waylaid and killed in the most diabolical manner by his own mission Indians, October 12, 1812. ENGELHARDT, *California Missions*, Vol. iii, p. 12.

OCTOBER 15. At Perryville, Missouri, the memory of the Venerable Servant of God, Father *Felix DeAndreis, C. M.*, Vicar General of the Diocese of Louisiana, and first Superior of the Congregation of the Mission in the United States. Born at DeMonte in Piemont, Italy, December 13, 1778, he entered the Congrega-

<sup>a</sup> He came from the Province of France and had arrived at Quebec, January 23, 1612.



tion of the Mission (Lazarists) at Mondovi, November 1, 1793, and was ordained at Piacenza, August 14, 1801. From 1810, at Monte Citorio, Rome, he was constantly engaged in giving missions and retreats for the clergy or the seminarists. It was no unusual thing for him to preach four times a day on different subjects. In 1815 Pius VII appointed him for the missions of Bishop Dubourg in Louisiana; his party reached Baltimore on July 26, 1816. Until Bishop Dubourg arrived, Father DeAndreis taught theology at St. Thomas Seminary, Kentucky. Then he directed the novitiate of the Congregation in the Bishop's residence at St. Louis, where he died October 15, 1820. He was buried at the Seminary church at Perryville, Mo. His zeal and strenuous life as well as the hardships of missionary work in America had exhausted his weak constitution. His process of beatification has been begun by the Roman authorities. *Life of the Very-Rev. Felix de Andreis, C. M., St. Louis, 1900.*

OCTOBER 18. At Ossernenon, near Auriesville, N. Y. the memory of the Venerable Servant of God, Father *Isaac Jogues, S. J.*, Martyr. Born at Orleans, France, January 10, 1607, he entered the Society of Jesus at Paris October 24, 1624, and was sent to Canada in 1636. From Quebec he went to the regions around the great lakes where the illustrious Father Brebeuf and others were laboring. He penetrated as far as Sault-Ste.-Marie. August 3, 1642, near Three Rivers he was taken prisoner by the Iroquois and, after being cruelly tortured, carried to the Indian village of Ossernenon (Auriesville) on the Mohawk, about 40 miles above the present city of Albany. When, after 13 months of slavery, he was about to be burnt at the stake, he was freed by the Dutch and conveyed to France. There he was received with great honors at court. In 1644, he returned to Canada and, in 1646, negotiated peace with the Indians at Ossernenon. On September 27, 1646 he began his third and last journey to the Mohawk. The superstitious Indians however ascribed to him the double calamity of a contagious fever and of a blight which had fallen on their crops. They determined to wreak vengeance on him and sent warriors to capture him. The Iroquois met him near Lake George, stripped him naked, slashed him with their knives and then, with a faithful layman, Jean Lalande, led him to the village. On October 18, 1646, when entering a cabin, he was struck with a tomahawk and afterwards decapitated. The heads of Father Jogues and of Lalande were fixed on the palisades, the bodies thrown into the Mohawk. The Fathers of the third National Council petitioned the Apostolic See for his beatification. *Cathl. Encyclopedia*, vol. viii, p. 420.

OCTOBER 18. At St. Charles, Missouri, the memory of the servant of God, Madame *Philippine Rose Duchesne*, Virgin, foundress, in America, of the first houses of the Society of the Sacred Heart. Born at Grenoble, France, August 29, 1769, she was educated by the Visitation Nuns, entered that Order, saw its dispersion during the Reign of Terror and vainly attempted the reestablishment of the convent of Sainte-Marie d'en-Haut, near Grenoble. Finally, in 1804, she accepted the offer of Mother Barat, to incorporate her community into the Society of the Sacred Heart. In 1818 Mother Duchesne set out with four companions for the missions of America. Bishop Dubourg welcomed her to New Orleans, whence she sailed up the Mississippi to St. Louis, finally settling her little community at St. Charles. Cold, hunger and illness, opposition, ingratitude and calumny served only to fire her lofty and indomitable spirit with new zeal. Having founded the new houses at Florissant, Grand Coteau, New

Orleans, St. Louis and St. Michel, La., she yearned to teach the poor Indians. Old and broken as she was, she went to labor amongst the Pottowatomies at Sugar Creek, Kansas. But one year later she returned to St. Charles and died October 18, 1852. Preliminary steps for her beatification have been taken. BAUNARD, *Histoire de Mme. Duchesne*, Paris, 1878.

\*OCTOBER 25. At Onondaga, New York, the memory of *Stephen te Ganonakoa*, Martyr. He was a native of Onondaga, but, to insure the liberty of practicing his religion, had, with his family, retired to Caughnawaga, Canada. While hunting, in September, 1690, he was surprised by a Cayuga party and conducted to Onondaga. He was forced to run the gauntlet and undergo the usual fiendish tortures. He next suffered the torture of fire; and, triumphing over all was at last bound to the stake. Yet all their cruelty could not wring a sigh from the Indian hero who stood motionless, his eyes raised to heaven. At last he chanted aloud his dying prayer, a prayer for his torturers, who in a few moments completed their work. SHEA, *Missions*, p. 322.

NOVEMBER 4. At San Diego, California, the memory of Father *Luis Jayme, O. F. M.*, Martyr. He arrived at San Diego, with nine other Fathers, March 12, 1771. The Fathers had been fairly successful in their efforts to win the savages from paganism; this provoked the sorcerers and other chief men to conspire against their lives. During the night preceding the 4th of November, 1775, about one thousand armed Diegueño Indians surrounded the mission, looted the sacristy and storehouse and then set fire to the buildings. Father Luis Jayme and José Romero, the blacksmith, were killed. Father Luis was the first martyr of the California mission. ENGELHARDT, Vol. ii, p. 169.

NOVEMBER 5. At Nacagdoches, Texas, the memory of the Franciscan Father *Antonio Dias de Leon*, Martyr. He was from the Franciscan College of Zacatecas, Mexico, known for his virtues and merits. He had been on the mission at San José, from 1820 to 1823 and had acted as chaplain to the troops. For ten years he was at Nacagdoches mission and had given offence to no one. Turbulent American frontiersmen and their itinerant ministers, ignorant, prejudiced and full of animosity against the Church, killed him secretly November 4 or 5, 1834. SHEA, Vol. iii, p. 712.

\*NOVEMBER 10. In Illinois the memory of Father *Jean Dequerre (Dequen?) S. J.*, Martyr. According to an unreliable report he came from the Lake Superior region to the Illinois country in 1653 and established a mission somewhere near the present city of Peoria. In 1660 he went to visit a tribe west from the Illinois river, but was killed by the savages in 1661.<sup>7</sup> *Wisconsin Historical Collections*, Vol. iii, p. 90 ss.

<sup>7</sup> The name of Father Dequerre is the first in a list of Missionaries, employed in the Mission of Illinois and the Mississippi. It was composed in Latin by Msgr. Noiseux, Grand Vicairé of Quebec. This list, upon request, was sent to Bishop Rosati of St. Louis by Rt. Rev. Jos. Signay, Bishop of Quebec, March 5, 1834. Also Bishop Bruté of Vincennes obtained a copy from Quebec. Father Noiseux himself acknowledges that his list contains numerous inaccuracies, being taken from "manuscripts written on greasy paper, with ink made of gunpowder." Consequently J. Gilmary Shea discounts the reliability of Noiseux and denies the very existence of P. Dequerre. Judge John Law of Evansville, Ind., however, in a series of articles (*Catholic Telegraph*, 1855) defends the Canadian Vicar General against Shea. He claims, that probably the Jesuits, before Marquette, discovered the Mississippi, reaching the Cahokia Indians overland, through the present State of Illinois. Rev. E. Saulnier, chancellor to Archb. Kendrick of St. Louis, in 1855, says "Noiseux may be a good authority in spite of Mr. Shea." A copy of the list is found in the archives of St. Louis Chancery Office.

NOVEMBER 22. At Santa Clara, California, the memory of the venerable servant of God, the Franciscan missionary *Magin Catalá, O. F. M.* He was born at Montblanch, Catalonia, Spain. He received the habit of St. Francis at Barcelona, April 4, 1777, and was ordained priest in 1785. In October, 1786, he sailed from Caviz and joined the famous missionary College San Fernando in the City of Mexico. In 1794 he was sent to the Indian mission of Santa Clara in California, where, in company with Father José Viader, he labored most zealously for 36 years. All through his life Father Catalá suffered intensely from inflammatory rheumatism; in his last years he could neither walk nor stand unassisted. He, nevertheless, visited the sick and preached in Indian and Spanish while seated in a chair at the altar rail. Despite his infirmities he observed the rule strictly, used the discipline and penitential girdle and never used meat, fish, eggs or wine. The venerable missionary was famed far and wide for his miracles and prophecies, as well as for his virtues. He died at Santa Clara, November 22, 1830. In 1884 Archbishop Alemany instituted the process of his beatification. ENGELHARDT, *The Holy Man of Santa Clara*, San Francisco, 1909.

NOVEMBER 25. At Pecos, Texas, the memory of Father *Juan de la Cruz, O. F. M., Martyr*. With Brother Luis de Ubeda he had accompanied Father Juan de Padilla, when Coronado went to the Northwest to find the legendary Seven Cities of Cibola. The adventurous explorer, Coronado, returned to Mexico, but the Franciscans remained with the Indians. After having labored for some time amongst the Tiguex on the Rio Grande, Father Juan de Padilla went to Quivira in the Northeast and left Father Juan de la Cruz to instruct the Tiguex. The latter fell a victim to the ferocity of the Indians November 25, 1544. PRINCE, *Spanish Mission Churches*.

NOVEMBER 28. At Natchez, Mississippi, the memory of Father *Paul Du Poisson S. J., Martyr*. He was a native of Epinay, France, where he was born January 27, 1693, and entered the Society of Jesus in the province of Champagne, September 11, 1712. P. Du Poisson was one of the French missionaries who came to the mission in Louisiana in 1727; he reached the Arkansas Post in July, 1727, which mission had seen no priest since the death of Father Foucault (1702). Here he labored amongst the Quapaws and the colonists until 1729 with indifferent success. About that time the Natchez had planned a revolt against the French. On his way to New Orleans Father Du Poisson, ignorant of the plot, reached Natchez November 26, and, the Capuchin priest being absent, officiated for the people on the first Sunday in Advent. Whilst on Monday, November 28, 1729, he was about to carry the Blessed Sacrament to a sick man, he was killed by the Natchez chief with a blow of the tomahawk; then the savage hacked off his head. SHEA, *Missions*, p. 448.

\*DECEMBER 7. At St. Mark's Island, Florida, the memory of three unknown *Franciscan Fathers, Martyrs*. When Governor Moore of South Carolina, in 1702, made war on Florida, the Christian Indians on the islands, from St. Catherine's to Amelia, had withdrawn to St. Mark's Island, where they formed three towns. These were now committed to the flames with their churches and convents; three Franciscan Fathers fell into the hands of the enemy, while their Indian converts fled to St. Augustine. The Fathers were killed by the Indians. SHEA, Vol. i, p. 459.

DECEMBER 11. Near Vicksburg, Mississippi, the memory of Father *Jean Souel, S. J., Martyr*. He had come from France with Fathers Du Poisson, Dumas and De

Guyenne in 1727 to the Louisiana mission, and was assigned to the Yazoos, though prostrated by disease. He was to minister to the French and announce the gospel to the Yazoos, Ofagoulas and Coroaas. Although his constitution was completely shattered, he took up his residence at the Indian village and devoted himself to the study of the language. The Yazoos in 1729 were drawn into the conspiracy of the Natchez, and on December 11 killed Father Souel by a volley of musket balls. His faithful negro, who attempted to resist the violence of the murderers, was cut to pieces. The next day they attacked the French fort and massacred all the inmates. *Jesuit Relations*, lxxi, 168.

DECEMBER 21. At the pueblo of the Taos Indians in New Mexico the memory of Father *Pedro de Miranda, O. F. M.*, Martyr. He was a native of Avila, Spain, and was killed by the Taos Indians, with two Spanish soldiers, Luis Pacheco and Juan de Estrada, December 21, 1631. PRINCE, *Spanish Mission Churches*.

\*DECEMBER 23. In St. Mark's Mission, near the mouth of Wolf River, Wisconsin, the memory of Brother *Jean Guérin, S. J.*, Martyr. He was the companion, first of Father Menard, then of Father Louis André, and was martyred a. 1672 at the Big Butte des Morts, near Oshkosh, Wisconsin, by pagan Outagamies or Fox Indians. *Hist. Researches*, July, 1907, p. 260. Where Father Holzknecht obtained this information we do not know; Guérin was a "donné" of the Society. Neither the *Jesuit Relations* nor Shea mention his martyrdom.

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## DOCUMENTS

### RAGGUAGLIO DELLO STATO DELLA RELIGIONE CATTOLICA NELLE COLONIE INGLESI D'AMERICA<sup>1</sup>

#### I

Di tutte le Colonie degli Inglesi, quella dovè vi sono più Cattolici è la provincia di *Canada* ceduta alla Corona Britannica per il trattato di pace conchiuso a Parigi nel mese di Febraio 1763. Per l'istesso trattato furono cedute le Isole di *Capo Breton*, e di *San Giovanni*, e le altre Isole nel Golfo di San Lorenzo.

Gli abitanti di questa vasta provincia, oriondi d'Europa, erano allora tutti cattolici: ed oltre di questi molti zelanti Missionarii avevano convertito un gran numero di quegli antichi abitanti selvaggi. E benchè vi siano adesso mischiati fra loro alcuni Inglesi Protestanti con tutto ciò il corpo del popolo è cattolico per l'articolo quarto del sopra detto trattato devono godere il libero esercizio della Religione Cattolica. Ed in fatto si è saputo per lettere venute poco fa da quelle parti, che non solamente professano con libertà la Religione Cattolica, ma che lo fanno nella stessa publica forma, come erano soliti di fare sotto il Dominio Francese. Ma le Missioni tra i Selvaggi hanno patito moltissimo dalle calamità della guerra.

Vi è una Sede Episcopale a Quebec capitale della Provincia. Si crede che la sua giurisdizione si estendesse sopra le vicine provincie di Nuova Scozia e Acadia, sopra le quali i Francesi avevano delle pretensioni. L'ultimo Vescovo morì poco dopo che la città di Quebec era caduta in mano agli Inglesi. La giurisdizione si esercita adesso dai Vicarii Generali Capitolari.

Vi era a Quebec un Seminario sotto la direzione de' Preti Secolari della celebre congregazione di San Sulpizio di Parigi ed avevano i Medesimi un'altra casa a *Montreal*, città situata sopra il fiume di *San Lorenzo*, ma più di cento miglia lontano di Quebec. Si crede che questi due stabilimenti si mantengono amora.

#### II

Nelle provincie de *Nuova Scozia* e *Acadia* vi sono poche popolazioni Inglesi. Le principali sono *Halifax* e *Annapolis*, e gli abitanti di questi luoghi sono Protestanti. Ma nel rimanente del Paese vi sono molti abitanti d'origine Francesi, che prima dell' ultima guerra erano chiamati *Francesi neutrali*. Questi sono la maggior parte Cattolici e sono assistiti da Sacerdoti mandati loro dal *Canada*. Per altro non godono della stessa libertà di esercitare pubblicamente la Religione Cattolica.

#### III

La Grand' Isola di *Terra Nuova* è quasi deserta, benchè appartenente agli Inglesi. Non si sa che vi abbiano altro stabilimento riguardevole che la città di

<sup>1</sup> As one of the earliest accounts of the Catholic religion in the English Colonies of North America, this document from the Archives of Propaganda (*Scritture riferite, America Centrale*, vol. 2, fol. 288-293) merits the attention of historians. It has been prepared for publication in this REVIEW by the Right Rev. Monsignor Bernardini, D.D., J. C. D., Associate Professor of Canon Law, at the Catholic University of America, Washington, D. C.

*Piacenza*; nè si sa che vi siano degli abitanti cattolici. Con tutto ciò pochi anni sono, un Religioso Agostiniano Irlandese prese dal Vicario Apostolico di Londra la facoltà di amministrare i Sacramenti volendo andare a stabilirsi in quella Isola, per soccorrere nè bisogni loro spirituali molti de suoi Patriotti, che vi concorrono ogni anno per il comodo della pesca che si fa in quei contorni.

## IV

Venendo adesso alle ricche e popolate provincie che compongono la *Nuova Inghilterra* e la *Nuova York*, se vi si trova qualche Cattolico sparso qua e là, non anno nessuno esercizio della loro Religione, nessun Sacerdote vi si avvicina. E se dobbiamo giudicare del futuro per le disposizioni presenti degli abitanti, non v'è apparenza che vi si permetta ai Preti Cattolici d'introdursi. Perchè sono per la maggior parte Presbiteriani rigidi, o d'altre sette le più contrarie al nome Cattolico.

## V

Fra le antiche possessioni della Gran Bretagna sul continente d'*America*, le sole Colonie dovè vi siano de' Sacerdoti stabiliti sono le due Provincie di *Marilandia* e di *Pensilvania*. In questa ultima Provincia la Religione Cattolica è formalmente tollerata dalle leggi. In *Marilandia* le leggi vi sono contrarie come in Inghilterra con tutto ciò rare volte si pensa a metterle in esecuzione, e per l'ordinario vi è una specie di tollerazione tacita.

Si pretende che nella *Marilandia* vi possano essere intorno a sedici mila Cattolici, de' quali la meta incirca atti alla comunione. Vi sono per assisterli dodici Missionarii della Compagnia di Gesù.

Il numero dei Cattolici in *Pensilvania* e di sei in sette mila anno una Chiesa pubblica a *Filadelfia* città capitale della Provincia. Sono assistiti da quattro Sacerdoti parimente Gesuiti. Questi Religiosi si comportano con gran zelo e regolarità di costumi.

Vi sono Ancora alcuni Cattolici nella *Virginia*, nè confini della *Marilandia*; ed in quelle parti della *Nuova Jerseia* che confinano colla *Pensilvania*. Ma non hanno sacerdoti di continuo residenti fra loro; e sono assistiti dai Missionarii delle due sopranominate provincie. Nella *Carolina*, e la *Giorgia* non si sa che vi siano de' cattolici almeno non vi è nissun sacerdote.

## VI

La *Florida*, provincia ceduta della Spagna per il medesimo trattato di Parigi, già sopra nominato, è quasi deserta. Ma quei pochi abitanti ivi rimasti sono mantenuti nella libera professione della Religione Cattolica, nella stessa maniera che gli abitanti del *Canada*.

## VII

La *Louisiana*, o sia provincia di *Mississippi*, che prima era de' Francesi e stata in gran parte ceduta agli Inglesi per il medesimo trattato, ciò è fin al fiume *Mississippi* che da il nome alla provincia. E vi è l'istessa Libertà per la Religione stipulata in favor degli abitanti Cattolici che devono essere in numero considerabile. Ma che assistenza spirituale abbiano, lo scrivente ignora intieramente.

## VIII

Nella Isole lo stato della Religione è molto peggiore che sul continente. I Cattolici che vi sono, sono quasi tutti di nascita o d'origine Irlandesi e tanto il popolo, che i sacerdoti sono di costumi poco regolati: per entrare un po più in dettaglio.

Nella *Giamaica* vi sono alcuni pochi cattolici. In questi ultimi tempi due preti hanno provato di stabilirvisi, ma non gli è riuscito di farlo. Gli abitanti di quell' Isola sono stimati generalmente di costumi sregolatissimi.

Nella *Barbada* vi era poco fa un Religioso Agostiniano che poi si fece Apostata, i pochi Cattolici che vi sono vengono assistiti presentemente dai Missionarii che risiedono nell' Isola di Monserrato. Questa che è una tra le più piccole delle Isole Inglesi rinchiede però il più gran numero di Cattolici. Sono da tre in quattro cento, e sono assistiti da tre o quattro Missionarii Irlandesi. Ma non anno nessuna considerazione nè cura de' loro Negri che sono in gran numero.

Nell' Isola di *Antigua* vi sono ancora alcuni Cattolici Irlandesi d'origine, erano assistiti pochi anni sono da un Padre Domenicano dell' istessa nazione, il quale trovandosi per qualche affare in Londra, diede a quel Vicario Apostolico una Relazione poco vantaggiosa de' costumi di quei suoi Patriotti.

L'Isola di *San Cristoforo* rinchiede Ancora alcuni ma pochi Cattolici, i quali per i loro bisogni Spirituali ricorrono a i Missionarii stabiliti nella vicina Isola di *Monserrato*.

## IX

Ma oltre le Isole sopra nominate che sono da molto tempo sotto il dominio Inglese, vi è l'Isola di *Granada* colle Isolette chiamate *Granadine*, ceduta all' Inghilterra dalla Francia per il sopra detto trattato di Parigi: nel quale vi è la solita stipulazione per la libera professione della fede Cattolica in favore degli abitanti; i quali erano allora tutti Cattolici. Per l'istesso trattato le tre Isole di San Vincenzo, la Dominica, Tabago, che prima si chiamavano neutrali sono cedute al libero dominio della Gran Bretagna. L'Isola di Tabago era deserta, ma le due altre anno molti abitanti cattolici Francesi d'origine. E benchè questi non abbiano l'istessa assicurazione per la libertà della Religione è da sperare dalla moderazione presente del Governo Inglese che non saranno violentati in quella loro professione.

## X

Fra queste diverse Isole e provincie non vi è certamente alcuna che meriti più l'attenzione della Sagra Congregazione, che quella di *Canada*. Sì per la sua grande estensione, che per il gran numero de' fedeli che contiene, e per il florido stato in cui era la Religione cattolica quando venne sotto il dominio Inglese. Fu senza dubbio una gran disgrazia la morte del Vescovo di *Quebec* in quelle circostanze, se le difficoltà che anno impedito fin adesso di darli un successore, continuano, pare che sia necessario di mandarvi almeno un Vicario Apostolico, per mantenervi il buon ordine, per amministrare il Sacramento della Confermazione, e per provvedere de' nuovi pastori, in luogo di quelli che sono morti, o che giornalmente vanno morendo. Mandandovi un Vicario Apostolico sarebbe a proposito di estendere la sua giurisdizione sopra le vicine provincie di

*Nuova Scozia e Acadia*: tanto più che quei Cattolici che vi sono devono essere Francesi d'origine.

Il Re di Francia fondando il Vescovato di Quebec fece unire alla mensa episcopale le due abbadi di Benevento, diocesi Lemovicen. dell'ordine di Sant Antonio, et di Letrec, Diocesi Ebroicen., dell'ordine Cister., il che tutt' insieme faceva una entrata di dodici mila lire di Francia. Ma lo stato presente di quelle Abadie è intieramente incognito a chi scrive le presenti notizie.

# XI

I Vicarii Apostolici di Londra, fin dal tempo del Rè Giacomo Secondo, anno sempre avuto autorità sopra le Colonie e Isole Inglesi d'America. Ma come non appariva chiaramente su quale fondamento era appoggiato quell' uso, la Sagra Congregazione de Propaganda Fide nel mese di Gennaro 1757, ottenne dalla felice memoria di Benedetto XIV, un decreto in favore di Monsig. Beniamino Petre Vescovo Prusen. allora Vicario Apostolico di Londra, dandoli ad *sexennium* giurisdizione sopra tutte le Colonie e Isole d'America soggette al Impero Britannico: e dopo la morte di quel Prelato l'istesso fu confermato ad *aliud sexennium* per Monsig. Riccardo Chaloner Vescovo Deboren. presentemente Vic. Apt. di Londra, alli 31 di Marzo 1759.

Il medesimo Vicario Apostolico è tanto lontano di ogni ambizione e desiderio di accrescere la sua giurisdizione in quelle parti, che vedrebbe con un piacere sensibile, che la Sagra Congregazione lo solle vasse d'un peso, che già eccede le sue forze e a cui non puol dare la dovuta attenzione. La gran lontananza di quelle provincie dalla sua Residenza di Londra, non li permette di portarvisi personalmente. Onde non puol avere le notizie necessarie per conoscere gli abusi o per correggerli: non puol amministrare il Sacramento della Confermazione a quelli fedeli che rimangono totalmente privi di questo Spirituale aiuto: non puol provvederli di ministri ecclesiastici parte per l'istesso motivo della lontananza, parte per mancanza de' denari necessari per souvenire a quella spesa.

Se la Sagra Congregazione, mossa da queste ragioni, e da altre che facilmente possano venire alla mente, giudicasse convenevole di stabilire un Vicario Apostolico sopra le altre colonie e Isole Inglesi, pare che la città di *Filadelfia* in *Pensilvania* sia il luogo più a proposito per la sua residenza; per essere città molto popolata, e di più porto di mare, e per conseguenza commoda per mantenere una libera corrispondenza colle altre Provincie di Terra Ferma come anche colle Isole. Vi si giunge questo motivo di più, che non vi è luogo in tutti i Dominii Inglesi, dove la Religione Cattolica si esercita con maggior Libertà.

Data dall' Agente d'Inghilterra.

[Translation]

## AN ACCOUNT OF THE CONDITION OF THE CATHOLIC RELIGION IN THE ENGLISH COLONIES OF AMERICA

### I

Of all the English colonies, the one which has the greatest number of Catholics is the Province of *Canada*, which was ceded to England by the Treaty of Paris, in February, 1763. By the same treaty the islands of *Cape Breton*, of *St. John* and the other islands in the Gulf of St. Lawrence were also ceded.



The inhabitants of this vast province, who had come from Europe, were at that time all Catholics. In addition to these, many zealous missionaries had converted a great number of the savage aborigines. On the whole, the great body of the population is Catholic, although scattered among them may be found a few Protestant English. By provision of the fourth article of the above mentioned treaty, they are to enjoy the free exercise of the Catholic Religion. And in fact it is known from letters received but a short time ago from those parts that, not only do they profess with perfect freedom the Catholic Religion, but they exercise it in the same public manner in which they were accustomed to do while under French rule. But the Indian missions have suffered very much from the calamities of the war.

There is an Episcopal See at Quebec, the capital of the Province. It is believed that its jurisdiction extended over the neighboring provinces of Nova Scotia and Acadia, which the French had claimed. The last Bishop died a short time after the city of Quebec had fallen into the hands of the English. Jurisdiction is exercised at the present writing by Capitular Vicars-General.

There was at Quebec a seminary under the direction of the celebrated congregation of Saint Sulpice of Paris; the same priests had another house at *Montreal*, a city situated on the *St. Lawrence River* at a distance of more than one hundred miles from Quebec. The writer believes that these two institutions are still maintained.

## II

In the Provinces of *Nova Scotia* and *Acadia* there are a few English settlements. The principal settlements of the English are those of *Halifax* and *Annapolis*; the inhabitants are Protestants. But in the other parts of the country there are many settlers of French origin, who before the last war were called *the neutral French*. The majority of these are Catholic and are ministered to by priests sent to them from *Canada*. However, they do not enjoy the same freedom in professing the Catholic Religion publicly.

## III

The large island of *New Foundland* is almost deserted, although belonging to England. It is impossible to say whether there is a settlement of any considerable size besides the city of *Piacenza*; it is likewise impossible to say whether there are any Catholics there. Notwithstanding this an Irish Augustinian, several years ago, received faculties from the Vicar-Apostolic of London to administer the sacraments, as he desired to settle on that island to take care of the spiritual wants of many of his countrymen who flocked thither every year to take advantage of the good fishing to be had in those parts.

## IV

Now, coming to the rich and populous provinces of *New England* and of *New York*, one may find a Catholic here and there, but they have no opportunity of practicing their religion as no priest visits them, and if we are to judge of the future from the present conditions of the inhabitants, there is not much likelihood that Catholic priests will be permitted to enter these provinces, for the

reason that the majority of the inhabitants are strict Presbyterians, or belong to other sects which are likewise most bitterly opposed to Catholicism.

## V

Among the old possessions of Great Britain on the continent of *America*, the only colonies in which priests are permanently located are the provinces of *Maryland* and *Pennsylvania*. In the latter, the Catholic Religion is formally tolerated by law. In *Maryland*, the laws are opposed to it, as in *England*; however, these laws are rarely put into execution and usually there is a sort of tacit toleration.

It is claimed that in *Maryland* there must be around sixteen thousand Catholics, of whom about half approach the sacraments. To take care of these there are twelve missionaries of the Society of Jesus.

The number of Catholics in *Pennsylvania* is between six and seven thousand. They have a public church at *Philadelphia* which is the capital of the province. They are ministered to by four priests, likewise Jesuits. These religious manifest great zeal and lead edifying lives.

There are besides some Catholics in *Virginia*, on the confines of *Maryland*, and in those parts of *New Jersey* which border on *Pennsylvania*. But they have no priests permanently residing among them, their spiritual wants being ministered to by missionaries from the two provinces above mentioned. As to *Carolina* and *Georgia*, it is impossible to say whether there are any Catholics there or not. One thing is certain, there are no priests in those provinces.

## VI

*Florida*, a province ceded by Spain in the same Treaty of Paris, already mentioned, is almost a wilderness, but the few Catholics who have remained there are allowed the freedom of practicing the Catholic Religion in the same manner as the inhabitants of *Canada*.

## VII

*Louisiana*, or the Province of *Mississippi*, which formerly belonged to the French, has for the most part been ceded to the English by the same treaty, that is, up to the *Mississippi* River, which gives the province its name. The same freedom of worship has been granted in favor of the Catholic inhabitants, of whom there must be considerable number. But as to how they are taken care of spiritually the writer has no information whatsoever.

## VIII

On the islands the condition of worship is much worse than on the continent. The Catholics, both lay and clerical, who are almost all of Irish birth or descent are not in the best condition, morally: let us enter somewhat into detail.

In *Jamaica* there are a few Catholics. Of late, two priests have tried to settle there, but they have not succeeded in doing so. The inhabitants of that island are generally regarded to be of very loose morals.

In *Barbada*, a short time ago, an Augustinian turned apostate. However, the Catholics that are there are being taken care of at the present time by

missionaries who live on the island of Monserrato. This island, which is one of the smallest of the English islands, has, nevertheless, the greatest number of Catholics. They are between three and four hundred and they are ministered to by three or four Irish missionaries. But they have no consideration or solicitude for their negroes, of whom there is a great number.

On the island of *Antigua* there are also some Catholics of Irish origin. They were taken care of spiritually a few years ago by a Dominican father of the same nationality, who being in London on some business gave to that Vicar-Apostolic rather unfavorable account of the moral condition of his fellow-countrymen.

The island of *Saint Christopher* also contains some few Catholics whose spiritual needs are tended to by the missionaries stationed on the island of *Monserrato*.

## IX

But besides the islands above mentioned which have been under English rule for a long time, there is the island of *Granada* with islets called *Granadine* ceded to England by France in the Treaty of Paris, already mentioned, in which there is the usual stipulation for the free exercise of the Catholic Religion in favor of the inhabitants, who at that time were all Catholics. By the same treaty, the three islands of Saint Vincent, La Dominica, and Tabago, which formerly were called neutral, have been ceded to the absolute dominion of Great Britain. The island of Tabago was without inhabitants, but the other two contained many Catholic inhabitants of French descent. And although these have not the same assurance of religious freedom it is to be hoped, if we may judge from the present moderation of the English governor, that they will not be disturbed in the practice of their religion.

## X

Among the various islands and provinces, there is surely no province which merits more the attention of the sacred congregation than that of *Canada*, by reason of both the immense extent of its territory and the great number of the faithful included within its borders, and on account of the flourishing condition of the Catholic Religion at the time when it passed under English rule. The death of the Bishop of *Quebec* under those circumstances was, doubtless, a great misfortune. If the conditions, which up to the present time have prevented the appointment of a successor to him continue, it would seem necessary to send there at least a Vicar-Apostolic, to maintain good order, to administer the Sacrament of Confirmation, and to appoint new pastors in the places of those who have died or who are dying daily. When sending a Vicar-Apostolic there it would be a good plan to extend his jurisdiction over the neighboring provinces of *Nova Scotia* and *Acadia*; and all the more so, since the Catholics who live there must be of French descent.

The King of France, when creating the Diocese of Quebec, had the two abbeys of Benevento in the Diocese of Limoges of the order of Saint Anthony, and of Letrec in the Diocese of Evreux of the Cistercian order, added to the Episcopal revenue, the income from the above benefices, amounting to twelve thou-

sand francs. But the present state of those abbeys is entirely unknown to the writer of the present account.

## XI

The Vicars-Apostolic of London since the time of King James II have always had authority over the English Colonies and islands of America. But, whereas, the reason for this custom was not evident, the Sacred Congregation of Propoganda in the month of January, 1757, secured from Benedict XIV, of happy memory, a decree in favor of Monsignor Benjamin Petre, Bishop of Prusa, at that time Vicar-Apostolic of London, giving him for *six years* jurisdiction over all the colonies and islands of America under English rule; and after the death of that prelate the same decree was confirmed, March 31, 1759, for *another six years* in favor of Monsignor Richard Challoner, Bishop of Deboren, at the present time Vicar-Apostolic of London.

The same Vicar-Apostolic, far from having any ambition or desire to increase his jurisdiction in those parts, would regard with evident pleasure an act of the Sacred Congregation relieving him of a burden which is already too great for him, and to which he is unable to give the necessary attention. The great distance of those provinces from his residence in London hinders him from visiting them personally. And, therefore, he cannot have the information necessary to know abuses and to correct them; he cannot administer the Sacrament of Confirmation to those faithful who remain totally deprived of this spiritual aid; he cannot furnish them with priests, partly for the same reason of remoteness and partly because of the lack of the necessary means to meet the required outlay.

If the sacred congregation, moved by these considerations and by others which will easily come to mind, considers it meet to create a Vicar-Apostolic over the other English colonies and islands, it seems that the city of *Philadelphia*, in *Pennsylvania*, would be the place best suited for him to reside in, for the reason that it is a very populous city and is moreover a seaport, and consequently is convenient for the easy exchange of letters with the other provinces of the mainland, as also with the islands. To these various reasons may be added the fact that there is no place within the English dominions where the Catholic Religion is exercised with greater freedom.

(Given by the Agent of England.)

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## BOOK REVIEWS

**The Writing of History:** An Introduction to Historical Method.  
By F. M. Fling, Ph.D. Yale University Press, 1920. Pp. 195.

I count this book a distinct failure—in form, make-up, style, and in choice of examples. Dr. Fling says that it is not a revised edition of his *Outline*, which has been out of print a score of years, but that it is an entirely new work. Bernheim, to whom the book is dedicated, would hardly approve the title selected by Dr. Fling. The two terms: Writing of History and Introduction are not synonymous. There is a constant parallel in these pages to the rigid technical work done in the chemical laboratory. The simile is not a mistaken one, but the processes carried on in the laboratory are not wholly identical, except in the imperious necessity of accuracy and patience which rule the test tube and the reagent. Dr. Fling has not given us the textbook for historical method we need, and need badly, in our classes. He was one of the first to make Bernheim's *Lehrbuch* known to students in the United States, and his *Outline of Historical Method*, published in 1899, still holds the field as a very practicable manual in English. If I might sum my criticism up in a word, it is this: in the *Outline*, the author visualized a help for beginners; in this latter volume he has forgotten the beginner, and visualizes the finished scholar. The chief defects of the books are the lack of typographical aids and the limited ambitus of source-examples. No one would publish for the student a textbook in Chemistry in this way. The style is involved. There is no aid to the eye in the pages, and entirely too much is taken for granted. For one who has finished his study in historical method, the book would be a valuable *Vade Mecum*, but no teacher could use the book for a class, even of graduate beginners. Any one of a half-dozen works on the same subject would fill our need much better. Battaini, *Manuale di Metodologia Storica*; Albers, *Manuale di Propedeutica Storica*; Benigni, *Historiae Ecclesiasticae Propaedeutica*; Fonck, *Wissenschaftliches Arbeiten*; Villada, *Como se aprende a trabajar científiamente*, and especially Deschepper, *Inleiding tot de Studie der Kerkgeschiedenis*, are all of more in-

trinsic worth; and, based as they are on Bernheim and Langlois-Seignobos, as Fling's little volume is, they show a clearer appreciation of the student's needs. Of course, there is nothing original about the divisioning of the book. Bernheim laid down the large divisions in his classic volume, and they are too logical to warrant change. Dr. Fling has marred his book with traces of a bias one scarcely expects to find in a modern scholar. The writer who says of a certain scene he witnessed at the circus that "had this crowd been a gathering of medieval folk it would have reported a miracle," knows very little of the medieval spirit. No age saw scepticism in inquiry pushed to such limits. It is hardly fair to shoulder the "miraculous" mind on the medieval days when our own times are made so ridiculous by spiritistic frauds. One could overlook this fling at the Middle Ages. It is a sort of lapsus into an attitude that was popular to the last generation of historical students. But no student can overlook the miserable interpretation Dr. Fling gives to the following example:

It is affirmed in an historical document that on a certain occasion water was changed into wine. The affirmation cannot be localized, that is we do not know who saw this performance, nor when he made a record of what he thought he saw, but even if the affirmation were of a more valuable nature, even if it could be definitely localized, it would not establish the probability of the thing asserted, because all reliable human experience indicates that the thing could not have taken place. We know what the chemical composition of wine is and what the chemical composition of water is, and we know of no way in which the elements of water—oxygen and hydrogen—can be combined to produce wine, *i. e.*, fermented grape juice. If the witness believed that he saw water changed into wine, he was self-deceived (pp. 105-6).

This paragraph rules the book out of court as an impartial and honest study. No Christian student can trust the rest of the work, when this blasphemy is allowed to stand. The Gospels are not open to the historical critic. They contain the Revealed Word of God, spoken to us by the lips of His Only Begotten Son, Jesus Christ, the Second Person of the Blessed Trinity, True God and True Man, Who could neither deceive nor be deceived, because He is God. If localization of the source means, as Dr. Fling states, and as everyone else who writes books on Method states, the determination of the *when*, *where* and *by whom*, the source originated, it is obvious that the Miracle of Cana will answer these three questions. It is precisely in this problem of

oral tradition that most of our guides fail us. There is a divine as well as a human oral tradition, and the former is not within the province of the human mind for critical appraisal. We go to God on our knees and not with a text-book, a microscope, or book of man-made rules. But apart from this blemish in the book, the *Writing of History* is another example of how far all adaptations of Bernheim fall short. It is like buying for a few marks a replica of the Cologne Cathedral. It serves to remind us of the glorious Dom, but its practical value may be hardly higher than that of a paper-weight. Dr. Fling has already proven that he is beyond all our historical teachers best capable of giving us an authorized translation of the *Lehrbuch*. That would satisfy us; hardly anything else will, unless one is able to read the original.

PETER GUILDAY.

**A Century of Negro Migration**, by Carter Godwin Woodson. Washington: The Association for the Study of Negro Life and History.

The Negro has been termed migratory. Mr. Woodson denies this, and his denial is probably justified. Certainly there have been more extensive and more important shiftings of population among whites than among the colored. The educational and economic condition of the colored race, as well as the difference in ethnic type and the consciousness of kind have constantly operated to keep Negroes indefinitely concentrated in certain sections. This is the history of the so-called "black belts."

Still, because there is a peculiar importance to such fluctuations in Negro population as have taken place, they are worth the study. The present work is an attempt to analyze coherently the various movements of Negroes away from their traditional centers of habitation, which have been marked features at least since 1815. The recent colored migrations to the North and West have given the subject renewed interest.

Prior to the Civil War migrations were due mostly to the desire of Negroes to escape from slavery as when the French settlements in the West became places of refuge, or to philanthropy as when many fair-minded men, especially among the Quakers, transplanted numbers of Negroes to free-soil. There was also in those days some public talk of colonization, from which little that was

practical ever resulted. All this is satisfactorily traced out in Mr. Woodson's book.

Not everybody will be inclined to take the migrations so optimistically as Mr. Woodson does in many portions of his book. It is true that the freedom to move from place to place has been a large element in the building up of many societies. It has also given a good many vagabonds to the world. Mr. Woodson has common observation in his favor when he writes that the migrations of Negroes during the late war, for example, have been instrumental in proving to the South that the colored man is necessary to its economic development. But the position that the Negro has a right to expect in our community can never be permanently or sufficiently attained by playing section against section or class against class. That position must be won by the combined efforts of Negroes everywhere, efforts that show beyond a doubt that the Negro is making himself a useful member of the community and therefore entitled to the rights and privileges of the community. In this sense migration can never be any more than a means of temporary and restricted betterment.

Mr. Woodson hints at much of this in his last chapter, but it is to be regretted that he did not sketch out more vigorously and with more finality the precise part that migrations will play in Negro progress. If his message, besides giving information, was intended to include the bigger function of helping others of his race to gauge the migrations accurately, it seems that he should have done as suggested. The author even stigmatizes those Negroes who advise their fellows to remain in the South as belonging to the "sycophant and toady class." If memory is correct Booker T. Washington was one who so advised. And there are many real friends of the race who believe that the Negro will never advance to any level worth while until he obtains economic independence, and that wherever else the opportunity for such independence may lie, it is most certainly accessible in the agricultural situation of the South.

The main part of Mr. Woodson's problem lay in the unsettled condition of the Negroes during, and immediately after the Civil War. The influence of other migratory movements has been narrow and fugitive. Much of what the Negro is today and much that exists in the relations of the races can be traced back to the



days of Reconstruction. It is unfortunate that in this section of his work Mr. Woodson should have permitted his pre-occupations as an apologist to outweigh his vision as an historian. No serious student thinks of blaming to any great extent the Negroes for the disorders of 1865. But many serious persons, North and South, consider that the adjustment of Negroes to their new life after emancipation was badly managed. What most of us want to know are the effects, psychological and economic, which helped to fix the Negro in his new rôle of freedman. Instead Mr. Woodson considers it his duty to overthrow the conclusions of "prejudiced whites," which he could have afforded to ignore. He would have had ample material in the reports of officers connected with the Freedmen's Bureau. The more one reads of the troubled events of Reconstruction the more one despairs of getting at the truth in them.

As a plea for greater justice to the Negro, however, Mr. Woodson's book is convincing. The author is a colored man, a graduate of Harvard and the editor of the *Journal of Negro History*. In many things he evidences a sensible outlook on the condition and opportunities of his race. He realizes that racial progress is an achievement, yielding only to hard work and complete development in all departments of life. Unlike so many of his fellows he does not believe much in the efficacy of political action. On the whole Mr. Woodson is one of those Negroes who make us believe that the problem of the colored race is not nearly so hopeless as many have been inclined to think. His book will prove interesting.

T. B. MORONEY, S.T.D.

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**The Fundamentals of Citizenship.** The Committee on Special War Activities, National Catholic War Council, Washington, D. C., 1919. 93 pages.

The value of this booklet is probably well indicated by the fact that more than a million copies of it have been distributed throughout the country. Its scope is sufficiently shown by the titles of the chapters. They are as follows: American Democracy, The Needs of The People, The People's Rights, Education,

Health, Making Laws, Carrying on the People's Work, The Courts and Their Work, Dealings With Other Countries, Military Service, Preventing Frauds, Insurance, Taxation, The Citizen's Part, and Naturalization. In addition to these topics, the booklet prints the Declaration of Independence and the Constitution of the United States.

In a general way, this little volume describes the operation and the benefits of our government; and endeavors to bring home to the citizen his obligations in consequence of the nature of governmental operations and the things that it does for him. For example, in the chapter on The People's Rights, the citizen is informed that he has such rights as those of free speech, religious liberty, freedom from search and from false imprisonment, protection of property and life, and the right to vote and hold office. In the chapter on The Citizen's Part he is admonished concerning his duty to vote and to study public questions so that he will vote wisely. The chapter on Military Service affords no consolation to pacifists and "conscientious objectors." The citizen is told that it is his duty to fight for his country when that becomes necessary, and that the government has a right to conscript him for military service. These are merely typical illustrations of the method, drift, and purpose of the booklet. While it has a special value for immigrants and persons who are attaining their majority, it is well worth perusal by even the more mature persons who have been born in this country.

When the booklet first appeared it received some criticism because it failed to mention some of the European peoples that are largely represented in our cosmopolitan population. This criticism was not fairly made, inasmuch as the passage in dispute only professes to refer merely to the countries that sent to our shores organized colonies. It did not profess to enumerate all the racial groups that have found a home here.

JOHN A. RYAN.

**A Program For Citizenship.** The Committee on Special War Activities, National Catholic War Council, Washington, D. C., 1919. 14 pages.

This is essentially a manual of instruction on the opportunities and duties of citizenship. It is intended particularly for immi-

grants. Strong emphasis is laid on the truth that duties of citizenship are finally duties to God, inasmuch as God is the source of the authority exercised by governments. The topics treated in the pamphlet are: Civic Responsibility and Education, Citizenship for Immigrants, Teaching English, Opportunity, Fair Play, Participation in Affairs, Cooperation, Equal Rights, Patriotism, Practical Application, Exploitation, Fundamental Rights, and The Immigrant's Basis for Citizenship. The spirit which animates the program is well described in these words of the Introduction: "Citizenship is our duty to God, fulfilled in our care and solicitude for our country whose welfare God has placed in our hands. The Catholic Church has ever inculcated the conscientious duty, not only of voting but of voting intelligently. The success of democracy depends upon the worth of the individual conscience and its insight into the duties of citizenship. That must extend into the field of actual duty and of present problems."

JOHN A. RYAN.

**Benedictine Monachism**, Studies in Benedictine Life and Rule.  
By the Right Reverend Cuthbert Butler, Abbot of Downside.  
Pp. 387. London, Longmans, Green and Co., 1919.

Abbot Butler has herewith given us a plastic exposition of St. Benedict's idea in founding his Order. A school of God's service for cenobites, Christ's soldiers under the rule of the abbot, this is the keynote of the book. At the hand of history we are shown the great work of the saint of Nursia throughout the centuries. There have been changes, and attempts at changes, but the idea of St. Benedict, as embodied in his rule, has ever been and must be the guiding principle of the Order. This the author stoutly maintains, as necessary for the very life of the foundation against the modern tendency of centralization, vindicating the rights of each single monastery of the Benedictine obedience, as "the family" intended by the illustrious founder. This defense of the Rule as originally given communicates to the book a slightly polemical character, which will make it specially interesting to the members of the Order; yet it will prove interesting and valuable to all lovers of history, whether in the Order or not. It opens a clear view into the Benedictine life, whose first

and essential object is the "Opus Dei," the divine psalmody. We are led to understand the loving care of the sons of St. Benedict bestowed upon God's work, the splendor lavished upon their churches, that surround the "Opus Dei." A life of prayer, a life of work, of self denial, but not of extraordinary austerity. A life of faith and charity, tempered by the spirit of sweet reasonableness. Thus the Benedictines have prayed and labored throughout these many centuries, changing the wilderness far and wide into a garden of gardens in the earthly sense, as well as in the spiritual, and they have by no means lost their *raison d'être* in our modern days of progress and poverty, as some would think. True, the school-room to a great extent, taken the place of the field and the work of the mind has more and more supplanted the work of the hand, but in our materialistic age such a change is but to be welcomed.

The author of this interesting and scholarly work, is well qualified to speak out on mooted questions concerning his Order since he has for nearly a half century been a Benedictine monk, living the life according to the Rule, and shaping his spiritual life, his intellectual and other activities by its inspiration and teaching. The style is clear, precise and in parts very eloquent. All in all the book is a valuable contribution to our historical literature.

J. E. ROTHENSTEINER.



## NOTES AND COMMENT

### THE CHURCH IN THE UNITED STATES (1870-1920)

#### A RETROSPECT OF FIFTY YEARS

##### I

There is nothing particularly striking about the year 1870 as a starting-point for a review of Catholic thought and action in the United States during the past fifty years. In the history of the modern world, however, it is one of the eventful years of European politics; and for the Church in general it chronicles a turning-point in the history of the papacy. It saw the beginning of a long struggle between two contending ideals of political government; a struggle which even the World War, with all its untold sacrifices, has hardly settled. It inaugurated the era of an armed peace that lasted down to August, 1914. It saw the rise of modern armaments, and it gave to our generation a political dictum around which international life was to center—*si vis pacem, para bellum*.

##### II

When New Year's Day, 1870, dawned, Europe and America were enjoying a period of repose. The battle of Sadowa (July 3, 1866) was as decisive in its way as that of Appomattox (April 9, 1865); and though they seemed far enough away even then—these two small towns made famous by victory—yet they were to meet shortly afterwards, when Maximilian, the brother of the Austrian Emperor, who had been humiliated at Sadowa, was captured and shot by the Mexican republicans (June, 1867). For it was the presence of fifty thousand Civil War veterans under General Sheridan on the Mexican border which drove the French out of Mexico and left the unhappy Archduke to his fate. And it was not Austria, but France, that was defeated at Sadowa. Sadowa was the prelude to the downfall of the French Empire and to the rise of the Prussian hegemony. Four years later (1870), with dramatic suddenness, and with a lie upon his lips which has few parallels in politics, Bismarck launched his armies at the heart of France. Austria he had conquered in six weeks; in that same short period he had inflicted the ignominious defeat at Sedan, had surrounded the French forces under General MacMahon, and had captured the Emperor Napoleon III. Sedan was never to be forgotten. It was the first note in the hymn of revenge in which two million American soldiers, sailors and marines sang, it is hoped, the final stanza. With a light heart, France had gone forward blindly to her greatest tragedy. There were no allies in those days, fifty years ago. Events moved too brusquely for diplomatic by-play. And it is rather interesting and certainly instructive to the student of contemporary history to compare the popular sentiment of London and New York during that sad year of 1870, when an enthusiastic Protestant world was rejoicing over the humiliation of the eldest daughter of the Church, with the *volte-face* of 1914-1918. The stringent conditions imposed by the victors of 1918 upon a defeated Germany and the peace scene at the Palace of Versailles on June 28, 1919, can only be

properly understood in the light of their revenge upon the one-act drama which had occurred in the same place forty-eight years before, when William of Prussia was proclaimed Emperor of Germany. The recall of the French troops from Rome several weeks before Sedan and the fall of the French empire opened the gates of Rome to the Pan-Italians, and gave to modern Italy its national holiday, September 20. Pius IX became, in consequence, the first prisoner of the Vatican, refusing the mockery of the Law of Guarantees. The advance of the Piedmontese army into the Eternal City made it impossible to continue the work of the Vatican Council, which had been solemnly opened on December 8, 1869. The declaration of the doctrine of papal infallibility on July 18, 1870, coincided with Napoleon's declaration of war on Prussia. As late as 1894, Cardinal Gibbons, the last survivor of the Vatican Council, could write in his charmingly reminiscent way:

The year 1870 will ever be memorable for two great events—the Vatican Council and the Franco-Prussian War. Let us contrast the pacific gathering of Christian prelates with the warlike massing of troops which immediately followed on the Continent of Europe. Hosts of armed men were trampling the fair fields of France. The land was reddened with the best blood of two powerful nations. The sound of their cannon spread terror throughout the country. Thousands of human victims were sacrificed, and thousands of homes left desolate; and after a lapse of nearly a quarter of a century, the fires that were then kindled are still smouldering, and the animosity then engendered by the struggle is not yet allayed.

### III

The great prelate of Baltimore lived to see his judgment fulfilled. He was then in the prime of his young manhood, the youngest Bishop of that historic assembly. Today he is the last living representative of the hierarchy of 1870. All the other great figures have passed away—McCloskey, Manning, Deschamps, Schwarzenberg, Spalding, Kenrick of St. Louis, von Ketteler, Darboy, and Dupanloup. His associations during that heroic period in the history of the papacy brought him into the closest circles of European life, diplomatic as well as political and ecclesiastic. He could foresee, as he then foresaw the World War of the past six years, the inevitable defeat of the Prussian Government, with Bismarck at its helm, when Bishop von Ketteler took up von Treitschke's challenge, and issued the *mot d'ordre* of the day for the Catholics of Germany: "Do not vote for laws which rebel against the laws of God, then we shall never rebel against the laws of the State." The story of the Kulturkampf is a sad page in Prussian diplomacy. Law followed law against liberty to Catholics, from 1871 down to 1878, when Bismarck grew weary of the struggle and began the pilgrimage to Canossa. "At every shrine on the irksome way," says Germany's latest historian, "the travel-worn pilgrim made some new oblation of piety and of penitence." In the light of contemporary events Virchow chose an unfortunate word to designate the "culture struggle" of the State for supremacy over the Church. The Kulturkampf had one object: to alienate the Catholics of Germany from Rome. The method chosen was the old-fashioned one—to secure control of education within the State, to de-Christianize it and to make the schoolroom the antechamber to the Diet. It was the

same in France after the rise of the Third Republic in 1871. Again, as with the leaders of the Kulturkampf, the anti-Christian leaders of France began the contest with the Church for the souls of the children. That contest continued with varying success down to our own day, and was only estopped by the World War of 1914-1918. In Ireland, the year 1870 marks a change in the Home Government's policy of education. It chronicles also the rise of the modern Home Rule movement under Isaac Butt and Charles Parnell. Again the United States was too near the battle-fronts of Europe; for, the leaders who had forced England to consider the proposition of Home Rule were the idealists who had led an army into Canada three years before, and who were then under the ban of the American hierarchy and with an excommunication from Rome against them. In Rome itself, the "vultures beyond the Alps," to use Bismarck's brutal phrase, were feeding on the spoils of the wreckage the Franco-Prussian war had made. All in all, the year 1870 may yet attain the dignity of a real division in our history manuals.

## IV

To turn to the United States. In 1870, the victor of the Civil War, Ulysses S. Grant, was beginning his eight years of the Presidency (1869-1877). Martin John Spalding, who had been called up from Kentucky to rule over the primatial See of Baltimore, was then ending his career as a Church leader (1834-1872). Peter Richard Kenrick, the younger of the two remarkable Irish prelates of that name, was in the heyday of his power out beyond the Mississippi, at St. Louis (1847-1895). America's first Cardinal, John McCloskey, had succeeded the noble-hearted American, John Hughes, in New York (1864-1884). The distinguished Purcell was guiding the spiritual destinies of the Ohio Valley and of the old Northwest Territory (1850-1883). The Spanish Dominican, Joseph Sadoc Alemany, was still ruling the Church beyond the Rockies (1853-1884). The former banker and convert, James Frederick Wood, was the spiritual guardian of the Catholics in Pennsylvania (1860-1875). St. Paul had not then been given its strong leader, John Ireland, who was to become its bishop in 1875. New York had not yet received its second Hughes in Michael Augustine Corrigan until 1880; and Rochester had already begun to fear that it would not be able to keep within its gates Bernard, the Lion-hearted, who had commenced his long episcopate in 1868. Patrick John Ryan, the American Chrysostom, had already won great fame in St. Louis, and splendid things were predicted of the noble-looking Irishman, all to be fulfilled later in Penn's old town by the Delaware.

## V

All these names spell the history of the best part of our retrospect of fifty years. One figure, however, had begun to occupy the center of the picture, even so far back as 1870. It is that of a frail little man, on horseback, down among the parched lands of North Carolina, where he had already been bishop for two years, when the half-century under review was opening. Those long rides alone in the forest were spent in outlining the chapters of America's "best seller" during the past fifty years, the *Faith of Our Fathers*. James Gibbons,

Vicar-Apostolic of North Carolina (1868), Bishop of Richmond (1872), Archbishop of Baltimore (1877), and second Cardinal of the American Church (1886), the first American Cardinal to take part in the election of a Pope, that of Pius X, in 1903, and now *feliciter regnans*, unites in his own ecclesiastical career the main events of the past fifty years. In one sense, the history of the Church in the United States from 1870 down to our own day is largely a biography of his episcopate. Those were important years in the Catholic life of the United States. The three stages of political development through which the nation was to pass—the period of reconstruction and reorganization, the period of immigration and assimilation by the enforcement of American ideals, and the period of America's position as a dominant world-power in international affairs—might well be taken as the outstanding features of the evolution in ecclesiastical life which began with Cardinal Gibbons' residence in Baltimore and in which he has always had the largest influence. *Quid vidisti in via?* might well be asked of one whose keen memory of persons and events is the delight of all his friends.

## VI

Not all these events and changes can be chronicled; but in the eyes of one who visited us in the decade previous to that of 1870, it is not difficult to describe the situation of the Catholic Church at that time. Fortunately his very words have come down to us for such a description. The most unwelcome visitor "within our shores" since the days of Citizen Genet, Cajetan Bedini, Archbishop of Thebes, and Papal Nuncio to the Court of Brazil, arrived in New York in June, 1853, and for a half year the American Republic witnessed the amazing and shameful scene of an ecclesiastic who was travelling through the country, the guest of America's great prelates, participating in solemn religious ceremonies, calmly enduring wholesale denunciations by the American press, threatened with death at every turn by bigots, hanged in effigy by infidel groups, and yet so far as outward demeanor went, apparently oblivious of the hounds of death upon his heels. When obliged at last, in January, 1854, to leave, he thought it prudent to accept the suggestion of the Mayor of New York City and to embark quietly from Staten Island in order to avoid any insulting demonstration at the dock as the steamer departed. And all this, because he represented the greatest spiritual power on earth. Bedini's *Relazione Completa*, which he presented to the Cardinal Prefect of Propaganda, in July, 1854, contains the best description of the Church in the United States for the period that we possess. He found the Catholics here well organized and thoroughly united, under seven provincial chiefs, at Baltimore, St. Louis, New York, Cincinnati, New Orleans, Oregon City, and San Francisco. The growth of dioceses was proportionately a large one. The churches and ecclesiastical institutions were numerous, excellently built, and well equipped. Catholics were well represented in the different avocations and professions, with a fair number occupying posts under the Government, federal and state. The two main streams of immigration from the watersheds of Europe, the Irish and the German, he contrasts with a vividness which lacks nothing in its honesty



and originality. Very little escaped the keen and friendly eyes of this wholly impartial Italian diplomat, whose courage no one who reads his correspondence with Archbishop Hughes dare deny. The German Catholics were being badly influenced by a group of German infidels and revolutionists, especially in the large cities. The German press was in the hands of these active plotters against religion and authority, and the rule of the demagogue was apparent in many of their circles. Of the larger Irish immigrant population he noted the strong faith and the attachment of the children of Erin to the Church, but he could not help believing that they were being lost in large numbers. He saw them falling by the wayside through vice and intemperance. Neglect of their religious duties was only too plainly visible in certain parts of the country, and in the lack of priests to administer to them, he saw a deplorable cause of defection. Above all, the want of Catholic schools was a chief evil in the Church in the United States. The success of the future depended largely, as he viewed it, in the appointment of bishops of American birth or training. His unfortunate experiences had taught him that in the midst of the "*déplorable et affreuse démonstration anticatholique*," as he stigmatizes the outrage against him at Louisville, only American-born prelates had the courage to stand firm before the mobs that gathered at his door to insult him. The divisions of the Church into national or racial centers was bound to bring disaster, and he wrote strongly in his Report to Rome against its being permitted to continue. The episcopate of the United States meets fine praise at his hand. What especially struck him was the reverence non-Catholics, as a rule, had for the representatives of the Church.

## VII

In 1870, sixteen years later, there are certain changes to record, although the background of Bedini's picture remains practically the same. There were the same number of provinces, with fifty-three dioceses and nine vicariates, and with sixty bishops in the different sees. The Catholic population in 1870 was over five millions in a nation of forty millions. In 1880, these statistics are changed again: eleven ecclesiastical provinces with sixty-one dioceses and seventy-two bishops. In 1890, there were thirteen provinces, eighty-seven bishops and a Catholic population of nearly nine millions. Ten years later, the number of provinces was fourteen, and there were ninety-one bishops ruling a Catholic body close to eleven millions. The first decade of the new century found the ecclesiastical organization somewhat increased, with the number of Catholics estimated at fourteen and a half millions. Today the figures given for the Year of Our Lord 1920 include fourteen archbishops, one hundred dioceses, two vicariates, one hundred and ten bishops governing twenty-one thousand clergy, almost seventeen thousand churches, over nine hundred Catholic colleges for boys and girls, six thousand elementary schools, with over a million and a half children at their desks, while the total Catholic population of the United States is estimated as something near to eighteen millions. We list in numbers in the United States, especially in dollar-marked numbers, and among the multiplex summaries in the latest (1919) census of the religious bodies in the United States, the value of Catholic Church property is given as \$374,206,895

as against \$215,104,014 for the Methodists, \$164,990,150 for the Episcopalians, and \$150,239,123 for the Presbyterians.

### VIII

The sources of this remarkable religious growth are many and varied. Chief among them are: liberty of conscience or freedom of worship, immigration, natural increase, conversions, and the Catholic educational system. There were, of course, exceptions to the law of freedom of worship during the one-hundred and thirty-odd years of American national life, and here and there along the way are milestones discernible by Catholics, marking the spot where moral aberrations from the American principle of religious equality have occurred. But these facts are not harbored in a spirit of animosity or revenge, for the Catholic American knows that his Church has nothing to fear when placed under the floodlight of America's highest ideals of liberty. Uprisings "for the further prevention of popery" have come almost at regular intervals, but the Catholic record of patriotic service is a sufficiently conducive test. These uprisings have had more or less as their incentive the fear of the native American that he was being crowded out of his home by the millions who sought peace of conscience and liberty of spirit in the great Land of Opportunity. The history of immigration into the United States has many angles of vision, and not the least interesting is the problem which caused more than an ordinary ripple in Catholic waters during the first half of our period. In the first epoch of classified immigration which began in 1820 and ended in 1870, there came to this country 7,368,000 people. In the second epoch which began in 1870 and ended with the outbreak of the World War in 1914, there came to this country about 24,760,000 persons. Of these a little more than two-fifths came from Western Europe. To say that the great majority of these immigrants came from Catholic countries can hardly be an over-statement of fact. During the past fifty years Catholic societies were formed for the protection and the guidance of Catholic immigrants. Among these are: the Mission of Our Lady of the Rosary, founded in New York in 1881, by Miss O'Brien, the daughter of the patriot, William Smith O'Brien, for the care of Irish immigrant girls; the St. Raphael Society, of New York, founded by Peter Paul Cahensly, in 1883, for the care of German Catholic immigrants; the Austrian Society of New York, founded in 1891, for the care of Austrians; the St. Joseph Society, of New York, founded in 1893, for the Poles; the Jeanne d'Arc Home, opened in New York, in 1895, for the care of French immigrant women; and the Society of St. Raphael, for Italian immigrants, founded in New York in 1891. In 1907, an Association for the protection of Belgian and Dutch immigrants was organized. These organizations do not, of course, limit their charity to Catholics alone, though most of them were formed for the purpose of guiding the members of the Faith in the choice of work and in the selection of homes. If the foundation dates of these societies be kept in mind, it will not be unfair to point out that all this activity was concurrent with the controversy over loss and gain which occupied the attention of Catholic leaders and people during the better part of our period. During these years there was much foolish writing about the losses of the Church in this country.

This controversy gradually centered around Peter Paul Cahensly. The Lucerne Memorial of 1891 made the startling statement that the Catholics of the United States should have numbered at that time twenty-six millions. The actual figure in 1890 was about ten millions, and the inference was that there had been a loss of sixteen millions. This is a restatement of the anonymous pamphlet, *The Question of Nationality*, published in 1889. One of the latest writers on the subject, Archbishop Canevin, has handled the problem in a convincing way. His conclusions are worthy of our attention.

No body of Catholics in history approached to anything like the marvelous progress which this poverty-stricken, hard-working, unlettered, persecuted, Catholic minority in the United States made between 1800 and 1900. Churches, schools, colleges and universities have sprung up all over the land; institutions of mercy and charity are there to testify to the love of these people for their fellow-man. There could not have been defections and apostasies of millions of Catholics, and at the same time a material and earthly progress of religious institutions and a Catholic virility that have not been surpassed in any nation or in any age. The stalwart faith and loyalty and piety of the Catholics of this country today, their unity and devotion to the Vicar of Christ, the position of the Church in the United States, prove that, amid the conflicts of the nineteenth century, faith and fidelity supported and sanctified the lives and work of those who preceded us, and ought to determine us not to accept without proof the statements of prejudiced minds that the Church has failed in this republic; that our losses have been greater than our gains, especially when we consider that our mission to those outside the fold and gains by conversion have been as great, if not greater, during the last one hundred years than in any country of Europe.

## IX

There was undoubtedly at the beginning of our period a very strong sentiment abroad that the leaders of the two dominating races in Church circles were fast preparing for a conflict, out of which would come supremacy for one side alone. This controversy, the first in point of time, during the past half-century, was soon blended into the other problems under fierce discussion from the Third Plenary Council in 1884 down to the end of the century. The literature on the German and Irish question is already a large one. Memorials were sent to Rome by both sides in 1885 and 1886; and in December, 1890, was drafted the Lucerne Memorial asking for foreign bishops in the United States. The Memorial was presented at Rome by Cahensly, and its portent was such that it soon reached the halls of the United States Senate, where Senator Davis made a vicious attack upon its main proposition, namely, foreign representation in the American episcopate. Pamphlets multiplied on both sides, and their authors soon embraced the opportunity of attacking high personages in Church and State. This problem was soon merged into the larger and more intensive one of the School Controversy (1891-92), and this latter problem soon gave way to the more important discussion on "Americanism" which cast a shadow over the Church in America during the last decade of the century. All these difficulties seem very complex to us today, but it is mainly because they are centered around the same personages. The leaders of the hierarchy who were at odds in the German-Irish problem of episcopal representation in the American



Church were foremost in the School Question and still more so in the polemical days of the so-called heresy of "Americanism."

## X

To a certain extent, therefore, the great events of the period (1870-1920) have become stabilized in the popular Catholic mind. Besides those already mentioned, those which the American reader would be disappointed in not finding in even a brief review are: the Vatican Council (1870), the Third Plenary Council of Baltimore (1884), the Baltimore Centenary (1889), the founding of the Catholic University of America (1889), in which some of the stirring problems of the period would endeavor to find a lodging, the establishment of the Apostolic Delegation (1893), and the Church in the Great War (1914-1918).

## XI

American Catholic interest in the Vatican Council, which temporarily closed its sessions fifty years ago, is just as keen today as when it was bidding Godspeed to its bishops in the autumn of 1869, then on their way to the Eternal City. That interest lies chiefly in the fact that among the Catholic bishops of Christendom at that period, 740 in number, the last of all, James Cardinal Gibbons still presides over his diocese of Baltimore. His personal reminiscences of the Vatican Council are published in his *Retrospect of Fifty Years*. It likewise has a special interest for us in the fact that of the two bishops who voted *non placet* against the decree of Infallibility, one was Bishop Fitzgerald of Little Rock, Arkansas. The pleasantry of the day was: the Little Rock against the Big Rock of Peter. The Vicar-Apostolic of North Carolina, youngest among the 534 who voted *placet* for the decree, returned to the United States with a vision of the Church's power and universality accorded to none of his brethren in the American episcopate today. Seven years later, on October 3, 1877, James Gibbons succeeded Archbishop Bayley, of the family of Roosevelt, thus beginning that long career which is the pride of every American, regardless of creed or politics. The first notable achievement of his career as Archbishop of Baltimore was the Third Plenary or National Council, held in the Cathedral there in November-December, 1884. The inner history of this truly momentous assembly has not yet been written. Two men today know that story, Cardinal Gibbons, the last of the prelates who participated in its sessions, and Bishop O'Connell of Richmond, who was one of the four secretaries of the Council. The proceedings of the Council were made public in two volumes, one in Latin and the other in English. But its inner history will probably never be told. There was opposition, in the first place, to the holding of the Council on account of its being a presidential year, and when it was finally agreed upon in 1883, there was a question whether it should be held in New York, where Cardinal McCloskey and Archbishop Corrigan were presiding, or in Baltimore, the primatial See by popular election, where Archbishop Gibbons was presiding. A committee was appointed to go to Rome for the purpose of arranging the scheme for the Council, and during the months of November and December, 1883, this Committee, composed of bishops and secretaries, was in consultation with the authorities at Rome. They did not find the Holy See very anxious



for the Council, and several surprises awaited the Americans. One was the famous *Instructio*, prepared by Propaganda, containing thirteen heads for discussion and legislation. The Committee was not exactly pleased to find its work thus cut and dried, and it was not long before they intimated to Cardinal Simeoni that insistence upon the Instruction would jeopardize the success of the Council. Eventually the American prelates had their way and a new *schema* was prepared which met with their approval. Another equally interesting episode of these preliminary days was the Sepiacci incident. At the first conference of the Committee, Monsignor Sepiacci was introduced to the bishops as an official having close relations with Propaganda, and as one whose services might be useful. Sepiacci's secretary, Father Stanton, O. S. A., of Philadelphia, in a forgetful moment let the secret out that Sepiacci was destined to go to Baltimore as Apostolic Delegate to preside over the Council. An article in one of the Italian papers gave the whole project away, and the authorities became alarmed at the opposition Sepiacci's nomination aroused. The matter was soon settled, and Archbishop Gibbons was named to act as Delegate for the Holy See. A year was to pass in preparation for the Council after the bishops' return, and on November 9, 1884, this most important of all episcopal meetings in the United States opened its sessions. Of the twelve titles under which its legislation was enacted, the sixth, on the Education of Catholic Youth, can be taken as a starting-point of another interesting though melancholy episode in American Church history; interesting, because it marks a renaissance of vigorous appreciation of Catholic education, and melancholy, because of the wholly unnecessary quarrel which grew out of it. It is one of the saddest of all episodes in our history and one which can hardly be treated historically. It is too near to us.

## XII

Catholic schools with Catholic teachers for Catholic children on a par with State schools have been the rule ever since the beginning of the hierarchy in 1790. The First Provincial Council of Baltimore (1829) laid down the law which has been followed ever since. And the Third Plenary Council decreed, in explicit terms, the obligation of establishing parochial schools in every parish within two years of the promulgation of the Acts of the Council. The noted exceptions to this universal law were at Savannah, St. Augustine, Poughkeepsie, Stillwater and Faribault, where a compromise with the State educational authorities had been reached. The so-called Faribault Plan consisted in giving a certain number of hours a week for religious instruction, to be given free by Catholic teachers, and the rest of the time to be given to secular instruction, to be given also by Catholic teachers, who were to be paid by the State for this latter part of their work. The Faribault Plan allowed the school to be under State supervision. This precipitated the celebrated School Controversy of 1891-1892. The case was discussed rather widely, and was finally brought to Propaganda for decision. The *tolerari potest* of April 21, 1892, settled the fate of the Faribault Plan. Among the protagonists of the School Controversy was the Rev. Dr. Thomas Bouquillon, Professor of Moral Theology at the Catholic

University of America, Washington, D. C., from its opening in 1889 until his death in 1902. Dr. Bouquillon's pamphlet, *Education, To Whom Does It Belong?*, published in 1891, in which he discussed the abstract principles involved in the controversy, brought the quarrel to the University. It was natural that a select group of men, learned in their different sciences, should participate in the problem of Catholic education, and it is for this reason that the Catholic University of America has a history all its own. Favorably considered by the Second Plenary Council in 1866, the idea was allowed to lie dormant until the Third Plenary Council in 1884, when, after one eloquent attack on the project, the Fathers of the Council gave their consent to its creation. It opened its doors in 1889, and it soon became the center of all the important movements in Catholic educational progress. The *annus saecularis* of 1889 is notable for the first Catholic Congress of the United States, held in November, in memory of the hundred years of Catholic life under an established hierarchy, and for the founding of the Catholic University of America at the close of the Congress. An unwritten page in our history, and now lost, would contain the reflections of one who had been Archbishop Benini's secretary, in 1853, and who attended the Congress and the University Dedication, in 1889, Bishop John Vertue, of Portsmouth, England.

### XIII

It is not difficult to link the remaining years of the period under review with the Congress. That link can be found in the sermon of Archbishop John Ireland. The note he struck was a good one, but one liable to misinterpretation; one which was indeed misinterpreted to such an extent that ten years later the greatest blow to American Catholic pride came in the *Testem Benevolentiae*, of January 22, 1899, on "Americanism." "A century closes," Archbishop Ireland said, "a century opens. The present is for Catholics in America a most solemn moment. Another speaker has reviewed the past, evoked from its shades the spirits of its heroes, and read to you the lessons of their lives. I will bid you turn to the future. It has special significance for us. The past our fathers wrought; the future will be wrought by us." After discussing the work which was at hand to do and pointing out the place a supernatural faith must have in the progress of the nation, he says: "We should live in our age, know it, be in touch with it. . . . It will not do to understand the thirteenth better than the nineteenth century; to be more conversant with the errors of Arius or Eutyches, than those of contemporary infidels or agnostics. . . . We should speak to our age—of things it feels and in language it understands. We should be in it, and of it, if we would have its ear. For the same reasons, there is needed a thorough sympathy with the country. The Church of America must be, of course, as Catholic as even in Jerusalem or Rome; but so far as her garments assume color from the local atmosphere, she must be American. Let no one dare paint her brow with a foreign tint or pin to her mantle foreign linings." There were those who were only too ready to take up these words to our discomfort; and to tell that part of the retrospect, we must go back a few years to the conversion of a great champion of the Church—Isaac Thomas Hecker.

Born in New York in 1819, Isaac Hecker became a Catholic at the age of twenty-five, and the following year entered the Redemptorists (1845). It was the immigration problem which first attracted his attention after his ordination in 1850, and gradually the idea of going out to the non-Catholics took shape in his mind and that of his four companions, Walworth, Hewit, Deshon, and Baker. A misunderstanding with their Redemptorist Superior arose, and Father Hecker went to Rome to present their case. He was expelled from the Order, but Pius IX authorized him and his four companions to inaugurate a new congregation, which is now known as the Paulists. Hecker was Superior of the Paulists until his death in 1888.

#### XIV

Within three years from his death, his friend and disciple, Father Walter Elliott, contributed to Catholic literature a biography of the great Paulist leader. *The Life of Father Hecker* was well received after its appearance in 1891. "It was the life of a saintly and devoted man who had spent himself in the work of preaching to Americans what the Church really was, and of persuading them that she assailed neither their personal independence nor their national institutions, while calling upon them to recognize her Divine Authority." The Introduction was from the pen of Archbishop Ireland. The book was translated into French and published in June, 1897, with a Preface by Abbé Felix Klein, then one of the young professors of the Institut Catholique of Paris. This French translation was unfortunately a hasty one, the "adaptation" being rather free and easy. It was the beginning of a controversy which even today can hardly claim more than hazy reasons for its existence. A host of friends and enemies arose. Books, pamphlets, and articles in reviews and newspapers soon multiplied. The strife was a bitter one while it lasted. No one who ventured within the fighting lines was safe. Personalities were the order of the day, and soon all the other difficulties in the American Church found their way to this battlefield. It looked at one moment to the outsider very much like a quarrel between liberals and conservatives within the Catholic ranks, and at another, like the final struggle between the dominant Catholic race sections, German and Irish, in America. This strife was precipitated by an unfortunate misappreciation of Father Hecker's life by an obscure French cleric who published a series of articles in 1897 in the *Verité*, which later were put into book form under the title: *Is Father Hecker a Saint?* Paris was the center of the conflict and those who were jealous of Catholic progress in the United States had no difficulty in finding material to start the battle. This material existed in their eyes in the Preface by Abbé Klein and in the Introduction by Archbishop Ireland, which can be considered from one angle as an amplification of his words at the Centenary in Baltimore in 1889. Some of his statements, taken, as they were then, out of their context, will show the reader how easily misunderstanding could arise:

Father Hecker was the typical American priest. . . .

It is clear to me as noon-day light that countries and peoples have each their peculiar needs and aspirations as they have their peculiar environments, and



that, if we would enter into their souls and control them, we must deal with them according to their conditions. . . .

The circumstances of Catholics have been peculiar to the United States. . . .

Priests foreign in disposition and work were not fitted to make favorable impression upon the non-Catholic American population. . . .

. . . to make the Church in America throb with American life. . . .

He [Hecker] laid stress on the natural and social virtues. The American people hold these in highest esteem. They are the virtues that are more apparent and are seemingly the most needed for the building up and the preservation of an earthly commonwealth. . . .

. . . certain Catholics, aware of the comparatively greater importance of the supernatural, practically overlook the natural. . . .

Each century calls for its type of Christian perfection.

. . . each Christian soldier may take to the field, obeying the breathing of the spirit of truth and piety within him. . . .

The work of evangelizing America needs new methods.

This was not a challenge to the Catholic spirit of Europe, but a challenge it was considered, and it was promptly taken up by certain theologians abroad. There were in Europe at the time former professors of the Catholic University of America, who, though foreigners, had been prominent in the School Controversy, and who had quitted their posts in the University between 1894 and 1896. One of these was then in France, and his descriptions of Catholic life here were not written to do us credit. Paris was the intellectual center of the strife and it was Paris that coined the much abused word, "Americanism." In August, 1897, Bishop O'Connell, of Richmond, who was to become Rector of the Catholic University of America in 1903, read a paper on "Americanism" at the International Catholic Scientific Congress at Fribourg. In spite of his very lucid explanation of what the term meant, and of how difficult it was in all honesty to see any conflict between Catholic faith and morals and American ideals and principles, his explanation was not accepted, for the heat of the fight had come, and on January 22, 1899, Leo XIII addressed as a mark of affection to Cardinal Gibbons his Apostolic Letter, *Testem Benevolentiae*. The three main points at issue were touched upon: the adaptation of Christian teaching to our advanced civilization, freedom of spirit in matters of faith and of Christian life, and the division of virtues into passive and active. We are not far enough removed from this controversy to judge with accuracy and precision its rightful place in American Catholic life. It would be indeed difficult to offer any explanation, even a truly historical one, without arousing the suspicion that the problem was not fully understood by the writer. Probably the nearest approach to an adequate interpretation is to see in the "Americanism" controversy the beginning of the heresy of Modernism which broke out in France less than ten years later, and to recognize that French ecclesiastics simply used the *Life of Father Hecker* as a shield.

## XV

All these problems brought home to the Holy See the necessity of having a permanent representative on the scene; one who would be charged with the



requisite authority to settle all questions of a minor nature and to transmit in all impartiality the greater problems on faith and discipline to the competent authorities in Rome. There is no need of hiding the fact that in certain quarters of high estate the presence of a representative of the Holy See was not acceptable. In 1889, the Holy See had commissioned Archbishop Francis Satolli to be its representative at the Baltimore Centenary. Francis Satolli was destined to become an unforgettable figure in American affairs. A successful professor of Dogmatic Theology, he had an important share in the neo-Scholastic movement which has given honor to the pontificate of Leo XIII. No man stood closer to Leo XIII, and his presence in the United States in 1889 was taken as a sign that the Holy See would soon ask him to remain in an official capacity. The Sepiacci incident, however, had rendered the plan somewhat onerous. The School Controversy proved the necessity of such an authority in the land, and in 1892, when those in charge of the Columbian Exhibit at Chicago invited the Holy See to participate in the same, Leo XIII sent two very precious maps and other treasures from the Vatican archives, and entrusted them to Archbishop Satolli. After his arrival, it was made known that he brought with him Rome's decision on the School Question. At a meeting of the Archbishops in New York, on November 17, 1892, the famous Fourteen Points or Propositions were read. Satolli stated also that it was the Holy See's intention to establish a permanent Apostolic Delegation in the country. This was done in January, 1893, and that same year saw the rise of the last anti-Catholic society, the American Protective Association. It was admitted by its founder, Henry F. Bowers, that the coming of Satolli was the greatest single stimulus the movement received. The fruit of Satolli's presence in the United States can easily be judged by the Encyclical Letter of Leo XIII on January 6, 1895, on Catholicity in the United States, in which the great Pontiff calls the establishment of the Delegation "a proper and becoming crown upon the work" of the Council of 1884. It has been from the earliest antiquity the custom of the Roman Pontiffs in the exercise of the divinely bestowed gift of the primacy in the administration of the Church of Christ to send out legates to Christian nations and peoples. The purpose of the Apostolic legation and its ultimate aim was to bring about a strengthening of the bonds which united the hierarchy among themselves and the laity with the clergy. Cardinal Satolli accomplished this in an extraordinary and characteristic way, and left for his successors in the Apostolic Delegation a thoroughly equipped center for canonical administration. On November 29, 1895, he became Cardinal, and on October, 1896, he returned to Rome. His successors—Cardinals Martinelli (1896-1901) and Falconio (1902-1911), and the present well-beloved Archbishop Bonzano (1912) have been, especially the last-named on account of his sweetness and charm of character, most successful in assisting the Church here to avoid the unpleasant troubles of the last generation.

## XVI

A period of comparative peace set in with the formal establishment of the Delegation, and after the stir created by "Americanism" had died away, the

Church in the United States was left free to cooperate with the nation in the movement which became paramount in the United States down to the outbreak of the Great War, namely, the process of assimilating all the racial elements in the land to the dominant ideals of liberty upon which the American Government was founded. All through these years, one personality dominated American Catholic life, James Cardinal Gibbons. His solution of the Knights of Labor question in 1887 had placed him among the great Americans of our day, and he has since stood out among his brethren in the hierarchy as the best representative of the spirit which has always ruled the bishops since Carroll's day—a sincere and untroubled sympathy with the genius of the American Republic. That he has been in the Providence of God one of America's great leaders is an honor we share gladly with those not of our faith.

## XVII

When the United States entered the war in April, 1917, the archbishops of the country were assembled in their annual meeting at the Catholic University of America at Washington, D. C. Headed by His Eminence of Baltimore, they addressed a letter to President Wilson, reaffirming in that hour of stress and trial their most sacred and sincere loyalty and patriotism towards our Country, our Government and our Flag. "Our people," they wrote, "now as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval." There is no need of rehearsing the story of the creation of the National Catholic War Council, which was organized after our entrance into the war. The Catholic body of the United States is a large one, of varied interests and varied outlook, and it took time to distribute the welfare work to be done among the fourteen National Catholic societies. Foremost among these was the Knights of Columbus. The National Catholic War Council, with Cardinal Gibbons and the hierarchy at its head, was organized with two large committees—the Knights of Columbus Committee on War Activities and the Committee on Special War Activities. This latter Committee had as its Chairman, Father John Burke, of the Paulist Order, whose Founder, Father Hecker, had done so much to bring about a better appreciation of the identity of American ideals with Catholic doctrine. Of the results of that central organization and of its place in the victory which came to American arms, Catholics are justly proud. Catholic cooperation was swift, effective, honest, and whole-hearted. The soldiers and sailors are the best judges, and their decision has been given in such a way that for all time to come Catholic honor and the Catholic good name are safe from the ill-will of those who find it hard to accept the truth of Catholic loyalty in the past. The National Catholic War Council gave to the Church in America a golden opportunity for national union, and out of the War Council came the National Catholic Welfare Council, begun in April, 1919. An annual meeting of the hierarchy was decided upon, and in September, 1919, the first notable gathering of the Archbishops and Bishops was held at the Catholic University of America. We have the result of this meeting in the Pastoral Letter, of September 26, 1919. The

National Catholic Welfare Council has grouped together the various agencies by which the cause of religion in the United States may be furthered. Several Departments—Education, Social Welfare, Press and Literature, Societies and Lay Activities, and Missions—were decided upon. These Departments are now in process of organization.

### XVIII

The year 1920 has closed with great honor to our spiritual leaders. As in 1870, there are among the Archbishops and Bishops Heaven-sent leaders who are destined in the Providence of God to guide the Church during the difficult days ahead. Of the leaders who were with us in 1870, all are gone to their rest and reward, except one, but their sacred inheritance remains in the legislation they effected thirty-six years ago at Baltimore, and in the blessing the Church here enjoys of possessing a living witness of that assembly, one who can instruct us with all the wealth of knowledge and of tradition which is peculiarly his own. The retrospect of fifty years opens with James Cardinal Gibbons in his youth and it closes with the venerable figure of America's greatest Catholic citizen, still enjoying the admiration and reverence of all Americans who are truly devoted to the Republic, and the love and affection of his children throughout the land.

PETER GUILDAY.

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LOOTENS, Bishop Louis (1827—1898); Vicar-Apostolic of Idaho (1868—1876); resigned 1876.

REUSS, *op. cit.*, p. 64; SHEA, *Hierarchy, etc.*, p. 399; AER, Vol. xxxii, pp. 1, 123, 280; CHR, Vol. i, p. 384.

LORAS, Bishop Pierre Jean (1792—1858); Bp. of Dubuque (1837—1858).

REUSS, *op. cit.*, pp. 64—65; SHEA, *Hierarchy, etc.*, p. 227; CLARKE, *op. cit.*, Vol. ii, pp. 126—146; Biographical sketch in *Freeman's Journal*, of April 17, 1858; DE CAILLY, *Memoirs of Bishop Loras*, New York, 1897; *Acta et Dicta, Letters of Bishop Loras* (1829—30), Vol. i, pp. 14—29; Vol. iv, pp. 275—293,

<sup>1</sup> Cf. CHR., Vol. v, pp. 120—128 (A—B), Vol. v, pp. 290—296 (C); Vol. vi, pp. 128—132 (D—E—F); Vol. vi, pp. 267—271 (G—H—I—J—K). ABBREVIATIONS: ACHS (*American Catholic Historical Society*); ACQR (*American Catholic Quarterly Review*); AHR (*American Historical Review*); CE (*Catholic Encyclopedia*); AER (*American Ecclesiastical Review*); CHR (*Catholic Historical Review*); CUB (*Catholic University Bulletin*); CW (*Catholic World*); ICHR (*Illinois Catholic Historical Review*); USCHS (*United States Catholic Historical Society*.)



Vol. v, pp. 111-119; ACHS *Researches*, Vol. viii, p. 167 (1837, setting out for Europe), Vol. xi, p. 160 (account of Church in Mississippi, 1853-54), Vol. xii, p. 82 (church in Iowa), Vol. xxvi, p. 260 (in favor of Prohibition, 1855), Vol. xxviii, p. 346 (death of); CHR, Vol. iv, p. 145 (diocesan bibliography).

LOUGHLIN, Bishop John (1817-1891); Bp. of Brooklyn (1853-1891).

REUSS, *op. cit.*, p. 65; SHEA, *Hierarchy, etc.*, p. 187; *cf. The Diocese of Brooklyn*, by M. VALLETTE, in the USCHS, Vol. 3, (1890), pp. 287-301, pp. 412-421;

MITCHELL, *Golden Jubilee of the Rt. Rev. John Loughlin*. Brooklyn, 1891; ACHS *Researches*, Vol. xv, p. 15; Vol. xxiii, p. 93.

LUDDEN, Bishop Patrick Anthony (1836-1912); Bp. of Syracuse (1887-1912).

REUSS, *op. cit.*, p. 65; *History of the Diocese of Syracuse*, p. 25. Syracuse, 1909; ACHS *Researches*, Vol. xxviii, 130 (on Knownthings); CHR, Vol. ii, p. 145.

LUERS, Bishop John Henry (1819-1871); Bp. of Fort Wayne (1858-1871).

REUSS, *op. cit.*, p. 65; SHEA, *Hierarchy, etc.*, p. 235; CLARKE, *op. cit.*, Vol. ii, pp. 555-585.

LYNCH, Bishop Patrick Neeson (1817-1882); Bp. of Charleston (1858-1882).

REUSS, *op. cit.*, pp. 65-66; SHEA, *Hierarchy, etc.*, p. 202; O'CONNELL, *Catholicity in the Carolinas and Georgia* (1820-1828), pp. 105-137. New York, 1879; CLARKE, *op. cit.*, Vol. iii, pp. 68-80; ACHS *Researches*, Vol. xix, p. 7; Vol. xxii, pp. 88, 248-249, 296; Vol. xxiv, p. 182 (On his mother's name), Vol. xxviii, p. 347 (on his middle name), Vol. xxii, p. 248 (report on Confederate sympathy abroad), p. 249 (letter to Secretary of State, 1864); *cf. ACQR*, Vol. i, pp. 100, 475, Vol. vi, p. 85; CHR, Vol. i, p. 376 (bibliographical references), Vol. iv, p. 265 (diocesan bibliography).

MACHEBEUF, Bishop Joseph (1812-1889); Vicar-Apostolic of Colorado and Utah (1868-1887); Bp. of Denver (1887-1889).

REUSS, *op. cit.*, pp. 66; SHEA, *Hierarchy, etc.*, p. 394; W. J. HOWLETT, *Life of Bishop Machebeuf*, Pueblo, Colo., 1908; ACHS *Researches*, Vol. vi, 95 (reminiscences of missionary labors in Northern Ohio); *cf. Catholic Universe*, Cleveland, Oct. 18, 1888; AER, Vol. xl, p. 728; CHR, Vol. iv, p. 543 (diocesan bibliography).

MAES, Bishop Camillus (1846-1915); Bp. of Covington (1885-1915).

REUSS, *op. cit.*, p. 66; SHEA, *Hierarchy, etc.*, p. 216; *Character Sketches of the Right Rev. C. P. Maes, D. D.*, Balto., 1917; ACHS *Researches*, Vol. xii, p. 94 (on Catholic American Hierarchy), Vol. xxiii, p. 164; CUB, Vol. ii, p. 105; AER, Vols. xi, p. 342, xiv, 204, 312, 435, 531, xxix, 33, 113, 570, 579, 1, 394; CHR, Vol. i, pp. 125-128 (*In Memoriam*, by Bishop Shahan), *ibid.*, Vol. iv, p. 272 (diocesan bibliography).

MANOGUE, Bishop Patrick (1831-1895); Coadjutor-Bp. of Grass Valley (1881-1884); Bp. of Grass Valley (1884-1886); Bp. of Sacramento (1886-1895).

REUSS, *op. cit.*, p. 66; SHEA, *Hierarchy, etc.*, pp. 246.

MANUCY, Bishop Dominic (1823-1885). Vicar-Apostolic of Brownsville (1878-1884); Bp. of Mobile (1884); resigned 1884.

REUSS, *op. cit.*, p. 67; SHEA, *Hierarchy, etc.*, p. 298; CLARKE, *op. cit.*, Vol. iii, pp. 388-396; *A Catholic History of Alabama and the Floridas*, Vol. i, 360-369. New York, 1908; CHR, vol. ii, p. 131.

MARECHAL, Archbishop Ambrose (1764-1828); elected Bp. of Philadelphia (1816); Coadjutor-Archbp. of Baltimore (1817); Archbp. of Baltimore (1817-1828).

- REUSS, *op. cit.*, pp. 67-68; SHEA, *Hierarchy, etc.*, p. 67; CLARKE, *op. cit.*, Vol. i, pp. 239-255; ACHS *Researches*, Vol. viii, p. 75 (declines Presidency of Library Company of Baltimore), Vol. ix, p. 160 ("Retributions" for Pastoral Services), Vol. x, pp. 187-188 (corresp. with Trustees of St. Mary's, Phila.), Vol. xii, p. 113 (Pastoral on Balto. Cathedral), Vol. xvii, p. 162 (letter from Jefferson regarding appointment of Bishops in U. S.), also Vols. iv, pp. 7, 158, vi, p. 180 (memories of Church in Maryland), xiii, pp. 149-151, xxv, p. 56, xxvi, p. 255, xxvii, p. 348; CHR, Vol. i, p. 373 (biog. ref.), *ibid.*, Vol. iv, p. 264-5 (diocesan bibliography).
- MARTIN, Bishop Augustus Mary (1803-1875); Bp. of Natchitoches (1853-1875).  
 REUSS, *op. cit.*, p. 68; SHEA, *Hierarchy, etc.*, p. 318; CLARKE, *op. cit.*, Vol. iii, pp. 397-403; *Year-Book of the Diocese of Indianapolis* (1919), p. 7; ACHS *Research*, Vol. xxiii, p. 179 (Leaves Havre for U. S. List of priests with him); CHR, Vol. i, p. 135, *ibid.*, Vol. ii, p. 135.
- MARTY, Bishop Martin (1834-1896); V. A. of Dakota (1880-1889); Bp. of Sioux Falls (1889-1894); Bp. of St. Cloud (1894-1896).  
 REUSS, *op. cit.*, p. 69; SHEA, *Hierarchy, etc.*, p. 396; *Year Book of the Diocese of Indianapolis* (1919), p. 7; ACHS *Researches*, Vol. viii, p. 47, Vol. xii, p. 31 (*Life of Bishop Henni*, by Marty).
- MATZ, Bishop Nicholas Chrysostom (1850-1917); Coadjutor, V. A. of Colorado and Utah (1887-1889); Bp. of Denver (1889-1917).  
 REUSS, *op. cit.*, p. 69; ACHS *Researches*, Vol. xxiv, p. 383 (on mixed marriages).
- MELCHER, Bishop Joseph (1806-1873); Bp. of Green Bay (1868-1873).  
 REUSS, *op. cit.*, p. 74; SHEA, *Hierarchy, etc.*, p. 248; CLARKE, *op. cit.*, Vol. iii, pp. 339-345.
- MICHAUD, Bishop John (1843-1908); Coadjutor-Bp. of Burlington (1892-1908).  
 REUSS, *op. cit.*, p. 75; *History of the Catholic Church in New England*, Vol. ii, p. 470. Boston, 1899; ACHS *Researches*, Vol. xxii, p. 71 (on *Researches*), p. 267 (on cooperation of French Clergy, 1780), Vol. xxiii, p. 173 (on Fanny Allen's apparition), Vol. xxvi, p. 49 (on French clergy gift of 1780).
- MIEGE, Bishop John (1815-1884); V. A. of Kansas and Indian Territory (1851-1874); resigned 1874.  
 REUSS, *op. cit.*, p. 75; SHEA, *Hierarchy, etc.*, p. 268; CLARKE, *op. cit.*, Vol. iii, pp. 611-625; CHR, Vol. i, p. 388.
- MILES, Bishop Richard Pius (1791-1860); Bp. of Nashville (1838-1860).  
 REUSS, *op. cit.*, p. 75; SHEA, *Hierarchy, etc.*, p. 305; CLARKE, *op. cit.*, Vol. ii, pp. 147-156; ACHS *Researches*, Vol. vi, p. 120 (cornerstone laying, Cathedral, Nashville), Vol. vii, p. 102 (Frenaye corresp.), Vol. xxiii, p. 93 (on way to Europe).
- MOORE, Bishop John (1835-1901); Bp. of St. Augustine (1877-1901).  
 REUSS, *op. cit.*, p. 76; SHEA, *Hierarchy, etc.*, p. 375; ACHS *Researches*; Vol. iv, p. 189, Vol. xi, p. 96 (church in St. Augustine), Vol. xiii, p. 76 (diocese of Balto. in 1830); CHR, Vol. i, p. 378.
- MONTGOMERY, Bishop George (1847-1907); Coadjutor-Bp., of Monterey-Los Angeles (1894-1896); Bp. of Monterey-Los Angeles (1896-1907).  
 REUSS, *op. cit.*, p. 76; ACHS *Researches*, Vol. xxiii, p. 80 (on *Researches*); CHR, Vol. iv, pp. 389-390 (diocesan bibliography).
- MORA, Bishop Francis (1827-1905); Coadjutor-Bp. of Monterey (1873-1878); Bp. of Monterey (1878-1896); resigned (1896).

- REUSS, *op. cit.*, p. 76-77; SHEA, *Hierarchy, etc.*, p. 303; CHR, vol. iv, pp. 389-390 (diocesan bibliography).
- MRAK, Bishop Ignatius (1810-1901); Bp. of Marquette (1869-1878); resigned 1878.
- REUSS, *op. cit.*, p. 77; SHEA, *Hierarchy, etc.*, p. 291; CHR, Vol. iv, p. 543 (diocesan bibliography).
- MULLEN, Bishop Tobias (1818-1900); Bp. of Erie (1868-1899); resigned 1899.
- REUSS, *op. cit.*, pp. 77-78; SHEA, *Hierarchy, etc.*, p. 233; LAMBING, *Foundation Stones of a Great Diocese*, p. 221. Williamsburg, 1914.
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- REUSS, *op. cit.*, pp. 69-70; SHEA, *Hierarchy, etc.*, p. 142; CLARKE, *op. cit.*, Vol. iii, pp. 412-437; FARLEY, *Life of John Cardinal McCloskey*, New York, 1918; ACHS *Researches*, Vol. vii, p. 35 (letter from Rome, 1836); Vol. vii, p. 102 (Frenaye corresp.), Vol. ix, p. 152 (Bayley on McCloskey), Vol. xix, pp. 96, 171, 186, Vol. xxiii, p. 339 (First Secular Priest of New York); *The First American Cardinal*, in the *Month*, Vol. xxi, p. 30; HEWITT, *Cardinal McCloskey*, in the *CW*, Vol. xlii, pp. 367, 570; CHR, Vol. ii, p. 140.
- McCLOSKEY, Bishop William (1843-1909; Bp. of Louisville (1868-1909).
- REUSS, *op. cit.*, p. 70; SHEA, *Hierarchy, etc.*, p. 285; BRANN, *History of the American College Rome*. New York, 1910.
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- McFAUL, Bishop James (1850-1917); Bp. of Trenton (1894-1917).
- AER, Vol. xxiii, p. 572; Vol. xxxii, p. 302; Vol. xxxviii, p. 444; *Pastoral Letters, Addresses and other Writings of Bishop McFaul*, New York, 1916.
- McGARVEY, Bishop Eugene (1845-1920); Bp. of Altoona, (1901-1920).
- CHR, Vol. iii, p. 26.
- McGILL, Bishop John (1809-1872); Bp. of Richmond (1850-1872).
- REUSS, *op. cit.*, p. 71; SHEA, *Hierarchy, etc.*, p. 352; CLARKE, *op. cit.*, Vol. iii, pp. 81-93; *Catholic Herald* (Phila.), of January, 1872; MAGRI, *Catholic Church in Richmond*, pp. 74-100. Richmond, 1906; ACHS *Researches*, Vol. xiv, p. 141 (In Phila.), Vol. xv, p. 42 (Letter to his Father on Catholic life in Phila.), Vol. xxiii, p. 187-8 (Episcopal acts); CHR, Vol. i, p. 375; *ibid.*, Vol. ii, pp. 415-426 (*Catholicity in Virginia during the Episcopate of Bishop McGill*, by Magri); *ibid.*, Vol. iv, pp. 265 (diocesan bibliography).
- McGOLRICK, Bishop James (1841-1918); Bp. of Duluth (1889-1918).
- REUSS, *op. cit.*, p. 71; ACHS *Researches*, Vol. xxiv, p. 263 (On *Researches*).
- McGOVERN, Bishop Thomas (1831-1898); Bp. of Harrisburg (1888-1898).
- REUSS, *op. cit.*, pp. 71-72; HASSETT, *An Historical Sketch of the Diocese of Harrisburg*, 1868-1918, pp. 15-18. Harrisburg, 1919.
- McMAHON, Bishop Lawrence (1835-1893); Bp. of Providence (1879-1893).
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- REUSS, *op. cit.*, p. 73; SHEA, *Hierarchy, etc.*, p. 218; CLARKE, *op. cit.*, Vol. iii, pp. 592-610.

McNIERNY, Bishop Francis (1828-1894); Coadjutor-Bp., of Albany (1872-1877); Bp. of Albany (1877-1894).

REUSS, *op. cit.*, p. 73; SHEA, *Hierarchy, etc.*, p. 180; AER, Vol. xxi, p. 278; CHR, Vol. ii, p. 141.

McQUAID, Bishop Bernard (1823-1909); Bp. of Rochester (1868-1909).

REUSS, *op. cit.*, p. 74; SHEA, *Hierarchy, etc.*, p. 357; AER, Vol. xvi, p. 461 xvii, p. 101, xx, 72, xxv, p. 69; CHR, Vol. i, pp. 282-298; (*Catholic beginnings in the Diocese of Rochester*, by Zwierlein); *ibid.*, Vol. v, pp. 42-54; pp. 311-352 (*Bishop McQuaid of Rochester* by Zwierlein); CE, Vol. ix, pp. 507-508.

NEALE, Archbishop Leonard (1746-1817); Coadjutor-Bp. of Baltimore (1800-1815); Archbp. of Baltimore (1815-1817).

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NEUMANN, Bishop John Nepomucene (1811-1860); Bp. of Philadelphia (1852-1860); declared Venerable (1896).

REUSS, *op. cit.*, pp. 79-80; SHEA, *Hierarchy, etc.*, p. 157; CLARKE, *op. cit.*, Vol. ii, pp. 431-467; BERGER, *Life of Bishop Neumann*; KIRLIN, *Catholicity in Philadelphia*, pp. 352-370. Phila., 1909; MANGNIER, *Life of Venerable Bishop Neumann*, St. Louis, 1837; ACHS *Researches*, Vol. v, p. 46, xiv, p. 137 (burial of), xix, p. 186, xxii, p. 11, (fourth Bishop of Phila.), 22 (death of), 112 (in Phila.), xxiii, p. 263 (consecration), xxvi, p. 289 (consecration), xxviii, p. 212 (schools in Phila.), 313 (on Parochial Schools), 341-344 (Forty Hours Devotion), xxix, p. 41 (introduces Forty Hours Devotion in U. S.).

NERAZ, Bishop John Claude (1828-1894); Bp. of San Antonio (1881-1894).

REUSS, *op. cit.*, p. 79; SHEA, *Hierarchy, etc.*, p. 360; CHR, Vol. ii, p. 136.

NORTHROP, Bishop Henry (1842-1916); V. A. of North Carolina (1882-1883); Bp. of Charleston (1883-1916).

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PETER GUILDAY.

(To be continued)



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